

PRAYER AT DAWN

By

Kamaljeet Singh Dogra

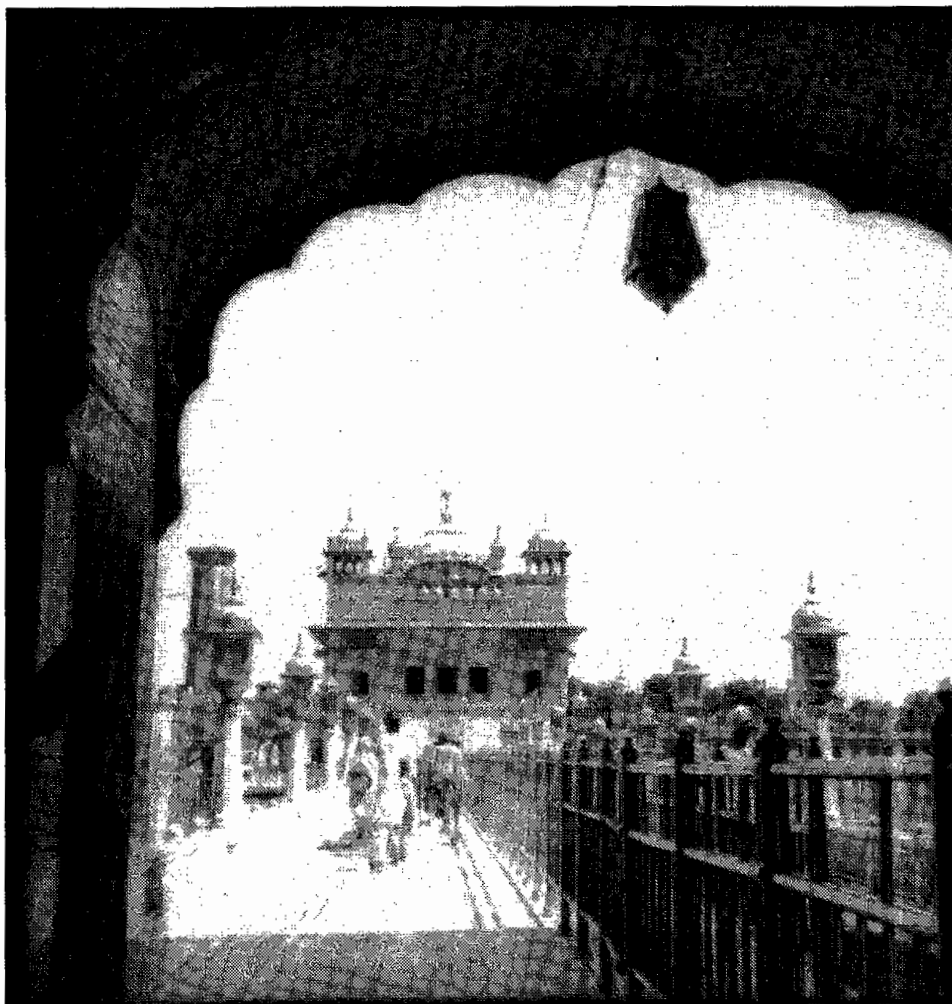


(Japuji)

of

GURU NANAK

PRAYER AT DAWN



The Golden Temple in Amritsar, Punjab, India

IN SIMPLE AMERICAN ENGLISH

By

Kamaljeet Singh Dogra

Cover and photo of the Golden Temple by Kamaljeet Singh Dogra. The cover shows palm imprint of Guru Nanak's right hand in the rock. It is known as "Panja Sahib", literally, Holy Palm. It is situated in the town of Hasan Abdal in the Panjab province of Pakistan.

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PRAAYER AT DAWN

An Interpretation and Translation in
Simple American English

OF

JAPU JEE SAHIB

OF

GURU NANAK

FOUNDER OF THE SIKH RELIGION

By

Kamaljeet Singh Dogra

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Original in Punjabi
The Language of Punjab, India
In Gurumukhee Script

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Prayer at Dawn

Japujee

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Prayer at Dawn

Japujee

GRATITUDE AND DEDICATION

The author is immensely grateful to Almighty for his kindness for inspiring and guiding to undertake and complete this task. There are numerous learned scholars who study the writings of the Gurus and translated Japujee Sahib and entire Guru Granth Sahib before. Compared to those this work may seem like a minor effort but for this author this was a monumental task. This author could not even think about undertaking a task like this without God's will! This brings to mind the line from Japujee, "Aadesu tisae Aadesu" – "Salute to God I salute, I salute...."

On the mundane level, thanks are due for my wife Surjeet Kaur, for her constant support for this undertaking. My parents, Late Sardar Jaswant Singh Dogra and Saraswati Devi, who inculcated in me the spirit and love for Gurubannee, get my utmost respect and gratitude.

This book is dedicated to our children, son-Yashpaul Singh Dogra, daughter-in-law Sanjog Kaur, daughter Anju Kaur; son-in-law Harinder Singh Bawa, grand children Sajjan Singh, Arjan Singh, Jeevan Singh, Sahiba Kaur and Kiran Kaur and to all the children of the world - young and old – with curiosity to know the Creator and His creation.

TO THE READER

Readers who are not familiar with Japujee Sahib and other Sikh scriptures may skip the first few pages. After reading *Introduction* on page 3 the reader can go straight to the English column of Part I on page 18 and to Part II, in any order. Read the verses in Part I and the explanation in Part II, again and again, and try to grasp the true and divine meaning and the universal spiritual message of Guru Nanak. The introduction to Punjabi alphabets, in the beginning and the glossary at the end are for the curious and the advanced readers to enable them to read and understand the original Baannee, the holy literature.

FOREWORD

My friend Kamaljeet Singh Dogra is an engineer by profession. He along with his wife Surjeet raised a beautiful and accomplished gursikh family, a boy and a girl, now adults and in turn are raising gursikh families. Kamaljeet was a founding member and member of the first executive committee of the first Sikh Society in Florida at Fort Lauderdale where we first met thirty years ago. In 1981 he moved to Orlando in the center of the state. There he organized the few Sikhs living there at the time and along with those Sikh friends founded the Sikh Society and the gurudwara. Now he is giving us Japujee Sahib a rendering in simple American English, a gift from god!

In his introduction to Japujee Sahib he first describes the essence of each and every stanza and then again he gives transliteration. His approach to translate in verse is unique though comprehensive and easy to understand. The Japujee Sahib was composed by our first Satguru Nanak communicated to him by Waheguru - God. It can be termed as the key to Sikh scriptures. The Sikh way of life starts with listening, reading and discussing the contents of Japujee. Complete Sikh ideology is difficult to understand without understanding Japujee Sahib. In the early hours of morning the day for a Sikh starts with a shower or bath and recitation of Japujee Sahib. According to the Sikh code of conduct a Sikh is supposed to recite five Banees daily. Amongst these Banees the Japujee is the first. Most Sikhs recite it by heart.

The purpose of daily recitation is to keep in mind the Truth (GOD), the Vastness of His attributes, the uncounted numbers of His worshipers and His grace so that we remember Him everyday and never forget Him.

- Dr. Gulshan B. Singh
Fort Lauderdale, Florida.
April, 2006.

INTRODUCTION

Japuji is at the beginning of the Guru Granth Sahib, the Scripture that Sikhs treat with utmost veneration and respect as their living Guru, the mentor. Since Japuji Sahib, in fact entire Guru Granth Sahib, contains no prophesy the word 'prophet' would be inappropriate as translation for Guru. We shall see later that according to the Gurus we create and modify our future by our actions. Japuji is covered in the first eight pages of the 1,430 pages of Guru Granth Sahib. As we read Japuji we find Nanak gracefully and eloquently moving between states of preaching, wonderment, ecstatic rapture and delight as he mentions attributes of God and His creation. At the same time, with utmost humility he admits that God is so great and majestic that He is beyond understanding and beyond the ability of His creatures to describe Him, even though Nanak is as eloquent as is possible in any human language. This state of feeling of inadequacy has been repeatedly exemplified in the Granth Sahib by the ecstatic experience and at the same time consternation of a mute person upon eating something sweet and flavorful and being unable to explain the taste and the pleasure he experienced (ਗੁੰਗੇ ਦੀ ਮਠਿਆਈ, *gooṅgay dee matthi-aa-ee*). One such metaphor is on page 608 of Guru Granth Sahib. At times Nanak does not distinguish between the Creator and His creation, the Nature; for example, in the last lines of the stanza 16.

As we read Japuji Sahib we see that Nanak freely and respectfully cited examples from all the scriptures and legends of India and the west to elucidate his teachings and philosophy. Sometimes Nanak frankly disagreed with them. When Nanak disagreed he did explain his reason for that. An example is the legend of a white bull that carries the earth on its horns. Nanak's arguments, in such cases are pointed, logical and, to this day, are scientifically sound.

After introducing God to the readers in the prologue Guru Nanak establishes the relationship of the humankind to God. Nanak advises the course human beings

should take to establish rapport with God to get His love and grace in the seven stanzas that follow. He continues on the same theme using specific actions by the mortals. In stanzas 8 through 11 he “sings” about the benefits of listening to discourse on and in praise of God. In stanzas 12 through 16 Nanak writes in praise of those who accepted the will of God (ਮਨੇ) and those who, as a result, have been chosen to be leaders of men (ਪ੍ਰਿਥ).

The stanzas, 17 through 26, are devoted to impress upon the reader the greatness and immensity of God and his creation. So much so that God and His creation are, and shall remain beyond the comprehension and ability of his creatures, the humans, to ever know completely. In stanza 27 Nanak introduces the metaphysical aspect of the abode of God and the “doorway” to it, its grandeur and the heavenly beings in the service of God. In Stanzas 28 through 34 Nanak interlaces the thoughts about God, His creation and what humans need to do to relate to His realms. Nanak, in stanza 28 starts by saying that outward appearances are of no avail; such as donning a certain garb or wearing other symbolic artifacts, jewelry or beads etc. What humans need is to have the thoughts in their mind that these artifacts represent. Humans need to control their minds from wandering. Once that is achieved, it is like conquering the universe. Acceptance and praise of God, Who is eternal, Immaculate and limitless, must be absolute.

These concepts are further developed recurrently through stanzas 34 through 36. The realm described in stanza 34 is where his mortal creatures perceive, interact and submit to the will of God is called by Nanak as the realm of Dharam – the cosmic law or Religion. Next, in stanza 35, Nanak starts by saying that he now shall describe the realm of the cosmic enlightenment and learning. Two stanzas 35 and 36 are devoted to this realm. Here Nanak very eloquently describes an endless creation with countless heavenly bodies like suns, stars, earths (planets) and moons (satellites), spread over an expanse without end in every direction. Also mentioned are countless creatures, gods, goddesses, prophets, and other

entities of various accomplishments and of legends here on earth and in innumerable other worlds. In stanza 36 is described the realm of toil and travail where immaculately beautiful things are created. Those who are in this realm perform extreme mental, spiritual and physical effort that is beyond description, in order to be close to god.

Stanza 37 describes the realm of Karam – action. This realm is the home of those who have performed brave deeds and at the same time submit to the will of God with utmost devotion and humility. The realm of truth is the ultimate where God Himself resides. From here God keeps watch over His entire creation.

All these realms are not some physical location or worlds but, as stated earlier, are metaphysical states and are physically inseparable. Nanak's vivid description of the realms, however, shows that these are real, at different levels of spirituality.

In conclusion, in stanza 38, Nanak comes back to advising that humans must remain patient, tranquil, and absolutely devoted to God. In the Salok, "*the Ode*" as Epilogue, Nanak re-emphasizes the importance of action. It is the action, good or bad, that brings us achievements – good or bad and nearer to God or farther from his grace.

KEY TO (SIMPLIFIED) PRONOUNCIATION OF PANJABI WORDS

A practical guide

Rendering of the Punjabi and *Gurubannee* text, of which *Japujee Sahib* is a part, into English/Roman letters is a challenge. Every author seems to have taken a slightly different path. This one is no exception. Some are reasonably easy to read, but some are too contrived, though none of them could be called wrong since the script is not yet standardized for north Indian languages.

An attempt was made to keep it simple to read yet be able to spell Punjabi words for their phonetic pronunciations using a standard - qwerty keyboard. The Romanization was done to follow the Gurumukhee spelling in the *Japujee Sahib* without regard to the nuances of the current Punjabi pronunciations. This was done for two reasons. First, to remain true to the *Gurubaannee* text and secondly, current Punjabi pronunciations vary from region to region in and outside Punjab – both in India and Pakistan.

Translation in verse is presented in simple everyday English. Although the translation is very close to literal a small degree of liberty was exercised to deviate from strict literality without changing even slightly the implied concept. I would like to call it 'poetic license' with apology to Nanak and Waheguru – God. The explanations and meanings, apparent and implied are presented in footnotes in rather simple way without going into deeper philosophical harangue and without losing its beauty and the divine message.

Notes:

1. In the Panjabi text, transcribed in English/Roman letters, the sounds of letters do not change from those given in the list below.
2. When vowel sounds come sequentially in Panjabi words they are separated by hyphens (-). For example, "...changi-aa-ee-aa buri-aa-ee-aa...". This was done to facilitate reading fluency.
3. A short vowel sound of (i.) or (u.) at the ends of words, accompanying a consonant in *Gurubaannee* is practically ignored in speech. These are dictated by *Gurubaannee* grammar and determine which 'part of speech' they belong to.
4. First lines of Japu jee Sahib, up to but not including the word **Japu** are known as "*Mool Mantar*", the "Fundamental Precept" or the "Fundamental Mantra". This "stanza" is in prose while rest of the *Japujee* and *Guru Granth* are in verse.
5. In consonants, there are some sounds which are typical of Punjabi and do not occur in English speech. They are indicated by "(P)". Suggestion on how to pronounce them is added for these consonants.

6. Usual punctuations are used as in English texts. Except “॥” is used at ends of lines in Punjabi text for a period, to follow the Gurubaanee method.
7. Punjabi words and names already adopted in English will be spelled as such. For example, Nanak instead of Naanak and Punjabi instead of Panjaabee.
8. In translations and other English texts the word “man” is used for the human species and not to be gender specific unless it is implied by the context.

GURUMUKHI / PUNJABI NUMERALS

One 1 = ੧ ਇਕ (Ik)	Five 5 = ੫ ਪੰਜ (Panj)	Nine 9 = ੯ ਨੌ (Nau)
Two 2 = ੨ ਦੋ (Do)	Six 6 = ੬ ਛੇ (Chhay)	Ten 10 = ੧੦ ਦਸ (Das)
Three 3 = ੩ ਤਿਨ (Tin)	Seven 7 = ੭ ਸਤ (Sat)	Zero 0 = ੦ ਸਿਫਰ (Sifar)
Four 4 = ੪ ਚਾਰ (Chaar)	Eight 8 = ੮ ਅਠ (Atth)	

THE PUNJABI ALPHABETS

ੳ	ਅ	ੲ	ਸ	ਹ
ਕ	ਖ	ਗ	ਘ	ਙ
ਚ	ਛ	ਜ	ਝ	ਞ
ਟ	ਠ	ਡ	ਢ	ਣ
ਤ	ਥ	ਦ	ਧ	ਨ
ਪ	ਫ	ਬ	ਭ	ਮ
ਯ	ਰ	ਲ	ਵ	
ਸ਼	ੜ	ਜ਼		

PUNJABI (Gurumukhee) ALPHABETS AND THEIR PRONOUNCIATION

Romanized	As In	Gurumukhee	(name)	Notes
			ੳ	(Oorra) Vowel carrier for sounds of u as in put and oo as in school.
O	o	open	ਓ	(Oorra) Not modified for the sound of o as in old.
A	a	amount	ਅ	(Aerra) Vowel carrier. Unmodified it has sound of u in up. With appropriate vowel symbols it can be like a in cat, a in car or au in fault,
E	ay	day	ਏ	(Eerree) Vowel carrier. Unmodified it sounds like letter A. When carrying a vowel symbol it modifies for sounds of "i" as in pin and ee in deep.
S	s	sell, same	ਸ	(Sassa).
H	h	hand, hotel	ਹ	(Haaha).
K	k	kiss, cake	ਕ	(Kaka).
Kh	kh	khaki, Khan	ਖ	(Khakha) Aspirated K. Sound of pronouncing k and h together.
G	g	good, bag	ਗ	(Gaga).
Gh	gh	ghur (P)	ਘ	(Ghaga) Aspirated g. Sound of k and h in The beginning and g and h at middle or end of a word. In case of doubt or difficulty, pronounce as g and h in every case.
N	n	pink, English	ਙ	(N_ga-n_ga) The nasal sound that accompanys first four letters of this group: k, kh, g and gh. To simulate this sound prepare your mouth for pronouncing Ka or Ga but pronounce Na.
Ch	ch	chop, peach	ਚ	(Chacha).
Chh	chh	chhaj (P)	ਛ	(Chhachha) Aspirated CH sound, or Combining CH and SH into one consonant.
J	j	joy, page	ਜ	(Jaja).
Romanized	As In	Gurumukhee	(name)	Notes

Jh	jh	jh arnaa, (P) ਝ	(Jhaja) Aspirated J sound. Similar to Pleasure but more like J+H.
N	n	in ch, en gine ਙ	(Nyā-n,ya) Nasal or N sound accompanying First four letters of this group. Also, exactly like “gn” in “poignant”.
Tt	tt	ut ter, ba ttle ਟ	(Taenka).
Tth	tth	tt haakur (P) ਠ	(Tthattha) Aspirated TT in Butter. (Often T Is pronounced like this in USA).
Dd	dd	u dder, a dd ਡ	(Ddadda).
Ddh	ddh	dd hakann (P) ਢ	(Ddhadda) Aspirated Dd sound.
Nn	nn	pa annee (P) ਨ	(Nnaanna) Nasal sound that accompanies Letters like TT and And dd (To simulate it prepare your mouth to say TOY but say NOY).
T	t	ta ap (=heat) (P) ਤ	(Tata) Soft t sound, softer than th in pith. Pronouncing starts with tongue touching the upper teeth.
Th	th	th ank, ਥ	(Thatha).
D	d	th en, fa ther ਦ	(Dada).
Dh	dh	dh obee (P) ਧ	(Dhada) Aspirated sound of th in this .
N	n	no , pl an ਠ	(Nana).
P	p	pu t, ap ple, ਪ	(Papa).
F	f	ph one, so ft ਫ	(Fafa) Pronounced more like PH.
B	b	be d, ba ll ਬ	(Baba).
Bh	bh	Bh aat (P) ਭ	(Bhaba) Aspirated B sound. Combined P and H in the beginning and B and H in the middle or end of a word. In case of doubt or difficulty pronounce as B and H in every case.
M	m	mo ther, ma y, ਮ	(Mama).
Y	y	ya rd, ye s ਯ	(Yaaya).
R	r	re d, pa rk ਰ	(Raara).

L	l	let, bill	ਲ	(Lala).
V	v	vat, save	ਵ	(Vaava).
Sh	sh	she, show	ਸ	Modified <i>Sasa</i> .
Rr	rr	barraa (P)	ੜ	(Rraarra) A rilling sound, combination of R and D.
Z	z	zoo, is	ਜ	Modified <i>Jaja</i> .

VOWELS AND VOWEL SYMBOLS

These are examples of the vowel sounds in Punjabi. There are vowel symbols that attach to the consonants to modify them for the vowel sounds. There are three "vowel carrier" letters which, when they have a vowel symbol, make the vowel sound associated with the symbol. The vowel carriers are ਓ, ਅ and ਏ.

English/	As in	Name / Note	The Symbol	Symbol with Vowel Carrier	Symbol with Consonant “ਕ” (k)	
A	a	about, cut	ਮੁਕਤਾ (Mukta)	(none)	ਅ	ਕ
Aa	aa	Car, <i>Kaar</i>	ਕਨਾ (Kana, within a word)	ਾ	ਆ	ਕਾ
A	a	Zebra	ਕਨਾ (Kana, at end of a word Except one consonant Words like na = ਨ, naa = ਨਾ, and in hyphenated vowels)	ਾ	ਆ	ਕਾ
I	i	pin, hit	ਸਿਹਾਰੀ (Sihaaree)	ਿ	ਇ	ਕਿ
Ee	ee	even, meet	ਬਿਹਾਰੀ (Bihaaree)	ੀ	ਈ	ਕੀ

English/	As in	Name / Note	The Symbol	Symbol with Vowel Carrier	Symbol with Consonant "ਕ" (k)
U u	Look, Pull	ਐਕੜ (Aunkarr)	ੁ	ਉ	ਕੁ
Oo oo	ooze, tool	ਦੁਲੋਕੜ (dulaunkarr)	ੂ	ਊ	ਕੂ
Ay ay	day, pray	ਲਾਵਾ਼ (laavaaṅ, at end of word)	ਾ	ਏ	ਕੇ
E e	date, pain	ਲਾਵਾ਼ (laavaaṅ, within a word) Like, ਮੇਲੇ = melay)	ੇ	ਏ	ਕੇ
Ae ae	cat, pad	ਦੋਲਾਵਾ਼ (dolaavaaṅ)	ੈ	ਐ	ਕੈ
O o	open, bold	ਹੋੜਾ (horraa)	ੋ	ਓ	ਕੋ
Au au	law, doll	ਕਨੌੜਾ (Kanaurraa)	ੌ	ਔ	ਕੌ
Ñ ñ	nasal sound	ਟਿਪੀ (Tipee)	ੰ	ਅੰ	ਕੰ
	and	ਕਨਾਂ ਬਿੰਦੀ (kana bindee)	ੰ	ਆਂ	ਕਾਂ

Part 1

ਜਪੁਜੀ ਸਾਹਿਬ

ੴ

Ik Onkaar

ਸਤਿ ਨਾਮੁ

Sati naamu⁽¹⁾

ਕਰਤਾ ਪੁਰਖੁ

Karta Purakhu

ਨਿਰਭਉ

Nirbhau

ਨਿਰਵੈਰੁ

Nirvaeru

ਅਕਾਲ ਮੂਰਤਿ

Akaal Moorati

ਅਜੂਨੀ ਸੈਭੰ

Ajoonee Saebhañ

ਗੁਰ ਪ੍ਰਸਾਦਿ॥

Gur parsaaadi ॥

ਜਪੁ

Japu

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

Aadi sachu jugaadi sachu.

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

Hae bhee sachu Nanak hosee bhee sachu. (1)

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

Sochae sochi na hova-ee jay sochee lakh vaar.

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥

Chupae chup na hova-ee jay laa-i raha liv taar.

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥

Bhukhi-aa bukh na utaree jay bana puree-aa bhaar.

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥

Sahas si-aannapa lakh hohi ta ik na chalaе naali.

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

Kiv sachi-aara ho-ee-ae kiv koorraе tuttaе paali.

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ ੧ ॥

Hukami rajaa-ee chalanna Nanak likhi-aa naali. (1)

JAPUJEE SAHIB

1God

The Truth,⁽¹⁾

The Creator

With no fear

With no malice

Eternal Being

Without birth He is manifest.

By Guru's grace realize Him.

Japu (Meditate and recite)

True in the beginning,
True through the ages was He.
True He is now, Says Nanak,
True shall He ever be.

(1)

Thinking cannot fathom Him,
Even thoughts a million.
Silence brings not peace of mind,
Nor does meditation.

Fasting cures not hunger for truth,
Nor owning wealth and vast land.
A thousand plans and cleverness,
Are futile in the end.

How then shall the Truth be known,
And the falsehood torn apart?
Live by His will, His will alone,
Writes Nanak, take this to heart.

(1)

(1) This phrase can be literally translated as, "His Name is Truth" or "Truth is His Name". The meaning of the statement is that God and His Name is the ultimate truth that never changes. Everything else in the universe is in a state of constant change.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥
Hukamee hovani aakaar hukamu na kahi-aa jaa-ee.

ਹੁਕਮੀ ਹੋਵਨ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥
Hukamee hovani jee-a hukami milae vadi-aa-ee.

ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਇਅਹਿ ॥
Hukamee utamu neechu,
Hukami likhi dukh sukh paa-ee-ahi.

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਇਅਹਿ ॥
Ikna hukamee bakhasees,
Iki hukamee sada bhavaa-ee-ahi.

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮੁ ਨ ਕੋਇ ॥
Hukamae andar sabh ko,
Baahari hukam na ko-i.

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥ ੨ ॥
Nanak hukamae jay bujhae,
Ta haumae kahae na ko-i. (2)

ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥
Gaavae ko taannu hovae kisae taannu.
ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥
Gaavae ko daati jaannae neesaannu.

ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥
Gavae ko gunn vadi-aa-ee-aa chaar.
ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥
Gaavae ko vidi-aa vikhamu veechaaru.

ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥
Gaavae ko saaji karay tanu kheh.
ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥
Gaavae ko jee-a lae firi deh.

ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥
Gavae ko japae disae doori.
ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥
Gaavae ko vekhae haadara hadoori.

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥
Kathana kathee na aavae totti.
ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥
Kathi kathi kathee kotte kotti kotti.

By His will all forms take shape,
His will no one can trace.
By His will all creatures live,
And are gifted with His praise⁽²⁾.

By His will we are noble or base,
His will gives pain or pleasures.
Some get salvation by His grace,
And transmigration others.

All creation is by His will,
There is nothing beyond.
Says Nanak those who realize this,
Shun ego all along.

(2)

Who can sing, of His might?⁽³⁾
None else there is mightier.
Who can sing of His bounties?
And know His kindly gesture.

Who can sing of His virtues?
And praise His acts abound.
Who can sing of His wisdom?
And thoughtfulness profound.

Who can sing His acts of creation,
Then turning it all to waste?
Who can sing that He takes away,
Then gives life again so chaste?

Who can sing that He appears,
So far away and yonder?
Who can sing that He is near and,
See His presence, in wonder?

There are countless ways,
That describe him all anew.
Yet many many more attempts,
To describe Him continue.

(2) Get the gift of knowing Him and be able to praise Him.

(3) The lines written in the form of a question, "Who can...?", imply an answer, "No one can write and sing songs in His praise to fully appreciate..." because no one can fully understand and know....

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਾਕਿ ਪਾਹਿ ॥
Deda day laeday thaki paahi.

ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥
Juga jugantari khaahee khaahi.

ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥
Hukamee hukamu chalaay raahu.

ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥ ੩ ॥
Nanak vigasae veparvaahu. (3)

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥
Saacha Saahibu saachu naa-i,
Bhaakhi-aa bhao apaaru.

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥
Aakhahi mangahi dehi dehi,
Daati karay daataaru.

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥
Pheri ki agae rakhee-ae jitu disae darbaaru.

ਮੁਹੋ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੈ ਪਿਆਰੁ ॥
Moohau ki bolannu bolee-ae jitu sunni dharay pi-aaru.

ਅਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥
Amrit vela sachu naa-u vadi-aa-ee veechaaru.

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥
Karamee aavae kaparra nadaree mokhu du-aaru.

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥ ੪ ॥
Nanak evae jaannee-ae sabhu aappay sachi-aaru. (4)

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥
Thaapi-a na jaa-i keeta na ho-i.

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥
Aapay aapi niranjanu so-i.

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥
Jini sevi-aa tini paa-i-aa maanu.

ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥
Nanak gaavee-ae gunnee nidhaanu.

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥
Gaavee-ae sunnee-ae mani rakhee-ae bhao-u.

ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥
Dukhu parhari sukhu ghari lae jaa-i.

He keeps giving His bounties,
The ones who take get tired.
Through life and through the ages,
We live and get as desired.

He makes the universe go,
Just the way He is keen.
Nanak says, He ever, ever,
Blossoms tranquil and serene.

(3)

True is the Master, True His Name,
He speaks with love boundless.
His creatures pray, "O' give, O' give",
Lord gives and gives with kindness.

What homage shall we offer,
For a favor to see His court?
What sweet words shall we utter,
To bring His love come forth?

In the ambrosial hours of dawn,
Reflect on the grandeur of True Name.
Good actions get us human form,
His glance of kindness saves.
Says Nanak, know this O' man,
He is by Himself, true and same.

(4)

None was there to install Him,
Him, none was there to create.
He is manifest by Himself,
Eternal, Formless, Immaculate.

Those who served His will,
Are blessed and exalted.
Nanak sings their merits great,
And never are they faulted.

Sing and listen to praise of God,
And think of Him with passion too.
Thus vanquish pain and hurts of life,
And bring home joy and peace with you.

ਗੁਰਮੁਖਿ ਨਾਦੈ ਗੁਰਮੁਖਿ ਵੇਦੈ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥
 Guramukhi naadañ guramukhi vedañ,
 Guramukhi rahi-aa samaa-ee.

ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ, ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥
 Guru Eesaru Guru Gorakhu Barama,
 Guru Paarabatee maa-ee.

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥
 Jay Hau jaanna aakha naahee,
 Kahanna kathanu na jaa-ee.

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥
 Gura ik dehi bujhaa-ee.

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥ ੫ ॥
 Sabhana jee-aa kaa iku Daata,
 So mae visari na jaa-ee. (5)

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥
 Teerathi naava jay tisu bhaava,
 Vinu bhaannay ki naa-i karee.

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥
 Jatee siratthi upaa-ee vekha,
 Vinu karama ki milae la-ee.

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥
 Mati vichi ratan jawaahar maannik,
 Jay ik Gur kee sikh sunnee.

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥
 Gura ik dehi bujhaa-ee.

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥ ੬ ॥
 Sabhana jee-aa kaa iku Daata,
 So mae visari na jaa-ee. (6)

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥
 Jay jug chaaray aaraja hor dasoonnee ho-i.
 ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥
 Nava khanda wichi jaannee-ae, Naali chalaee sabhu ko-i.

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥
 Changa naa-o rakhaa-i kae jasu keerati jagi lay-i.

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥
 Jay tisu nadari na aava-ee ta vaat na puchhae kay.

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥
 Keetta andari keettu kari dosee dosu dharay.

Guru's word is the cosmic song,
Guru's word is the knowledge divine.
Guru's word is all pervasive,
Guru is creator, provider, mother kind⁽⁴⁾.

If I were to know Him, yet,
I could not Him describe.
No words are profound enough,
He gave me this insight.
He is the provider of all creatures,
May I never forget His might. (5)

It's like Bathing at holy places,
When He is pleased with me.
All holy bathing is worthless,
If He is not pleased with me.

All the creatures that I see,
By their Karma get His grace.
Mind is bright like precious jewels,
When Guru's teachings they embrace.

Guru, in his love and kindness,
Gave me this insight.
He is the provider of all creatures,
May I never forget His might. (6)

If one lived for eons four,
And ten times even more.
If one was known in continents nine,
And be admired ever more.

If one was to earn good name,
And gain worldwide fame.
But if His grace is not obtained,
All it brings is shame.
A worm among worms is that one,
Whom even sinners blame.

Reference here is to gods in ancient Indian mythology. Eesar = Shiva, the god of destruction, Gorakh = Vishnu, the provider, Baramaa or Brahma = the creator and Paarbatee = consort of Shiva. Maa-ee means mother.

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥
 Nanak nirgunni gunnu karay,
 Gunnvanti-aa gunnu day.

ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥ ੭ ॥
 Teha ko-i na sujha-ee jay tisu gunnu ko-i karay. (7)

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥
 Sunni-ae sidh peer suri naath.
 ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥
 Sunni-ae dharati Dhawal⁽⁵⁾ aakaas.

ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥
 Sunni-ae deep lo-a paataal⁽⁶⁾.
 ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥
 Sunni-ae pahi na sakae kaalu.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
 Nanak bhagata sada vigaasu.
 ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੮ ॥
 Sunni-ae dookh paap kaa naasu. (8)

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥
 Sunni-ae Eesaru Barma Indu⁽⁷⁾.
 ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥
 Sunni-ae mukhi saalaahann mandu.

ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥
 Sunni-ae jog jugati tani bhed.
 ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥
 Sunni-ae saasat simriti ved⁽⁸⁾.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
 Nanak bhagata sada vigaasu.
 ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੯ ॥
 Sunni-ae dookh paap kaa naasu. (9)

Nanak says, God grants them virtues,
Who do not have any.
And to those virtuous souls,
He showers with virtues many.

No one there I know is able,
Who can make Him any more noble. (7)

By listening to the name of God,
Perfection and holiness is attained.
By listening to the name of God,
The earth, the sky and all explained⁽⁵⁾.

By listening to the name of God,
Knowledge of all the worlds we gain⁽⁶⁾.
By listening to the name of God,
Death doesn't scare and gives no pain.

Nanak says that those devoted,
Always blossom and are blissful.
By listening to the name of God,
All sorrows and sins are annulled. (8)

Listening to the name of God,
Makes one equal to the *gods*⁽⁷⁾.
By listening to the name of God,
Even bad mouths praise the Lord.

By listening to the name of God,
Secrets of life and body are explained.
By listening to the name of God,
Knowledge of all scriptures is gained⁽⁸⁾.

Nanak says that those devoted,
Always blossom and are blissful.
By listening to the name of God,
All sorrows and sins are annulled. (9)

(5) "Dhaval" refers to a proverbial white bull that carries the earth on its shoulders. More reference to Dhawal is in stanza 16.

(6) Deep = island or continent, Loa = world or Earth, Paataal = nether world.

(7) Reference is to gods from ancient Indian mythology same as in the footnote (3). New one here is *Indu* or Indra, who rules the kingdom of gods in heaven and controls rain on earth.

(8) Ancient Indian (Hindu) scriptures, Shastras, Smritis and Vedas are mentioned as poetic examples.

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥
Sunni-ae satu santokhu gi-aanu.

ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥
Sunni-ae atthasatthi⁽⁹⁾ kaa isnaan.

ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥
Sunni-ae parri parri paavahi maanu.

ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥
Sunni-ae laagae sahaji dhi-aanu.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
Nanak bhagata sada vigaasu.

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੧੦ ॥
Sunni-ae dookh paap kaa naasu. (10)

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥
Sunni-ae sara gunna kay gaah.

ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥
Sunni-ae sekh peer paatisaah.

ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥
Sunni-ae andhay pavahi raahu.

ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥
Sunni-ae haath hovae asgaahu.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
Naanak bhagata sada vigaasu.

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੧੧ ॥
Sunni-ae dookh paap kaa naasu. (11)

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥
Manay kee gati kahee na jaa-i.

ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥
Jay ko kahae pichhae pachhutaai.

ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥
Kaagadi kalam na likhann-haaru.

ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥
Manay kaa bahi karani veechaaru.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥
Aesa naamu niranjanu ho-i.

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੨ ॥
Jay ko Mani jaannae mani ko-i. (12)

By listening to the name of God,
Truth, bliss and wisdom gained.
By listening to the name of God,
Merits of pilgrimages⁽⁹⁾ attained.

By listening to the name of God,
True knowledge and honor gained.
By listening to the name of God,
Tranquil state of mind obtained.

Nanak says that those devoted,
Always blossom and are blissful.
By listening to the name of God,
All sorrows and sins are annulled.

(10)

By listening to the name of God,
All virtues and knowledge found.
By listening to the name of God,
Status of sages and kings abound.

By listening to the name of God,
Blind can find their way around.
By listening to the name of God,
Unfathomable do not confound.

Nanak says that those devoted,
Always blossom and are blissful.
By listening to the name of God,
All sorrows and sins are annulled.

(11)

State of mind of God's devotee,
Is out of bounds for comprehension.
Those who venture to fathom it,
Will later feel guilt and compunction.

There is no pen, no paper, no scribe,
A devotee's mind that can describe.

Such is glorious name of God,
The Formless and Sublime.
Those devote their thoughts to Him,
Find Him in their mind.

(12)

(9) Athasath = sixty-eight, places of pilgrimage. Bathing at these places is considered highest acts of piety.

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥
Manae surati hovae mani budhi.

ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥
Manae sagal bhavann kee sudhi.

ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥
Manae muhi chotta naa khaa-i.

ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥
Manae jam⁽¹⁰⁾ kae saathi na jaa-i.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥
Aesa naamu niranjanu ho-i.
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੩ ॥
Jay ko mani jaannae mani ko-i. (13)

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥
Manae maaragi tthaak na paa-i.

ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥
Manae pati si-u pargattu jaa-i.

ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥
Manae magu na chalaе panthu.

ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥
Manae dharam setee sanabandhu.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥
Aesaa naamu niranjanu ho-i.
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੪ ॥
Jay ko mani jaannae mani ko-i. (14)

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥
Manae paavahi mokhu du-aaru.

ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥
Manae parwaarae saadhaaru.

ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥
Manae tarae taaray guru sikh⁽¹¹⁾.

ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥
Manae Naanak bhavahi⁽¹²⁾ na bhikh.

Consciousness of God's devotee,
Is exalted and sublime.
God's devotee knows all about,
Sky and earth and flow of time.

God's devotees do not get
Painful hits on their face,
God's devotees are spared,
Pain of cruel death's embrace ⁽¹⁰⁾.

Such is glorious name of God,
Eternal, Formless and sublime.
Those devote their thoughts to Him,
Find Him in their mind. (13)

God's devotees do not get,
Impediments in their way.
Their honor, glory and respect,
No one can ever sway.

God's devotees stay away,
From dubious worldly ways.
God's devotees waver not,
From righteous, holy ways.

Such is glorious name of God,
Eternal, Formless and sublime.
Those devote their thoughts to Him,
Find Him in their mind. (14)

God's devotion takes devotees,
To the doors of Heaven.
It also brings salvation to,
Their family and relations.

God's devotion saves believer, ⁽¹¹⁾
And also saves his follower.
Nanak says, that God's devotees,
Wander not ⁽¹²⁾, nor they implore.

(10) According to Indian (Hindu) mythology: Jam or Yama in Sanskrit, is the god of death who takes the spirit of the person, upon death, away from the body for final judgement. Yama is also known as Dharamraj, the enforcer of law of destiny.

(11) A guru is a teacher and a mentor who brings God's word to his follower, the sikh. Sikh and guru-sikh literally means a student or a disciple of the guru.

(12) "Wander not..." in the cycles of transmigration or cycles of births and deaths.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥
 Aesaa naamu niranjanu ho-i.
 ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੫ ॥
 Jay ko mani jaannae mani ko-i. (15)

ਪੰਚ ਪਰਵਾਣੁ ਪੰਚ ਪਰਧਾਨੁ ॥
 Panch⁽¹³⁾ parvaann panch pardhaanu.
 ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥
 Panchay paavahi dargahi maanu.

ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥
 Panchay Sohahi dari raajaanu.
 ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥
 Pancha kaa guru eku dhi-aanu.

ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥
 Jay ko kahae karae veechaaru.
 ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥
 Karatay kae karannae naahee sumaaru.

ਧੌਲੁ⁽⁵⁾ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥
 Dhau⁽⁵⁾ dharamu da-i-aa kaa pootu.
 ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥
 Santokhu thaapi rakhi-aa jini sooti.

ਜੇ ਕੋ ਬੂਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥
 Jay ko boojhae hovae sachi-aaru.
 ਧਵਲੈ⁽⁵⁾ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥
 Dhavalae upari keta bhaaru.

ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥
 Dharatee horu parae horu horu.
 ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥
 Tis tay bhaaru talae kavannu joru.

ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥
 Jee-a jaati ranga kay naav.
 ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥
 Sabhana likhi-aa vurree kalaam.

ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥
 Ehu lekha⁽¹⁴⁾ likhi jaannae ko-i.
 ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥
 Lekha likhi-aa keta ho-i.

Such is glorious name of God,
Eternal, Formless and sublime.
Those devote their thoughts to Him,
Find Him in their mind. (15)

The chosen ones⁽¹³⁾ are the blessed ones,
The chosen ones are leaders of men.
The chosen ones are ever honored,
In the court of the Supreme One.

The chosen ones are welcome,
At the doorsteps of the kings.
But they are focussed on Guru,
With single mindedness.

If one was to speak of,
And ponder its limit.
Will never find the end, or,
Measure of what He built.

The fabled bull⁽⁵⁾ that holds the earth,
Is offspring of His laws and mercy.
It holds the earth with patience, and,
Makes it go by law, endlessly.

The one who understands this,
Is blessed to know the truth.
How much load is carried by,
the white bull⁽⁵⁾ in the myth.

There are many many earths,
Beyond the earth we know.
Many more beyond them too,
No creature has strength to tow.

All the living creatures,
Of many names, colors and kinds.
All were drawn and written⁽¹⁴⁾ by,
His lucid flowing pen divine.

These writings⁽¹⁴⁾ cannot be known,
'Cause they are vast, and beyond.
For a mortal to comprehend,
And describe what has no bounds.

(13) "Chosen ones" are individuals chosen and "accepted" by God, based on their devotion, actions and piety. NOT a race or any socio-religious group of people.

(14) Created. God's work of art.

ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥
Keta taannu su-aalihi roopu.

ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੋਣੁ ਕੂਤੁ ॥
ketee daati jaannae kaunnu kootu.

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥
Keeta pasaa-u eko kavaa-u.

ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥
Tis tay ho-ay lakh dari-aa-u.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥
Kudarati kavann kaha veechaaru.

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
Vaari-aa na jaava ek vaar.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
Jo tudhu bhavae saa-ee bhalee kaar.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੬ ॥
Too sada salaamati nirankaar. (16) .

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥
Asankh jap asankh bhaa-u.

ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥
Asankh pooja asankh tap taa-u.

ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥
Asankh garanth mukhi ved paath.

ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥
Asankh jog mani rahahi udaas.

ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥
Asankh bhagat gunn gi-aan veechaar.

ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥
Asankh satee asankh daataar.

ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥
Asankh soor muh bhakh saar.

ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥
Asankh moni liv laa-i taar.

ਕੁਦਰਤਿ^(੩੨) ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥
Kudarati kavann kaha veechaaru.

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
Vaari-aa na jaava ek vaar.

His powers are infinite,
His beauty is divine !
His bounties are infinite,
There is no final line.

By His will and just one word,
Expansive universe began to glow.
And also, just, by His will,
Countless rivers began to flow.

No one can comprehend,
The nature You create.
I am not worth a sacrifice
Even once at your feet.

Your will is sweet O' Lord,
Your blessings creatures crave.
You are secure for ever Lord,
Formless yet everywhere.

(16)

Countless are those who meditate,
Countless are those who love Him.
Countless are those who worship,
Countless atone to please Him.

Countless scriptures are there,
Countless those who recite them.
Countless who seek union with God,
Worldly pleasures don't excite them.

Countless are His devotees,
Who meditate on the privacy.
Countless are virtuous ones,
Countless give for charity.

Countless brave warriors, who,
Take hard blows to their face.
Countless are who silently,
Meditate on Gods grace.

No one can comprehend,
The nature⁽³²⁾ You create.
I am not worth a sacrifice
Even once at your feet.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
Jo tudhu bhavae saa-ee bhalee kaar.

ਤੂੰ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੭ ॥
Too sada salaamati nirankaar. (17)

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥
Asankh moorakh andh ghor.

ਅਸੰਖ ਚੋਰ ਹਰਾਮ ਖੋਰ ॥
Asankh chor haraam khor.

ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥
Asankh amar kari jaahi jor.

ਅਸੰਖ ਗਲਵਧ ਹਤਿਆ ਕਮਾਹਿ ॥
Asankh galvaddh hati-aa kamaahi.

ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥
Asankh paapee paapu kari jaahi.

ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥
Asankh koorri-aar koorray firaahi.

ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥
Asankh malechh malu bhakhi khaahi.

ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ⁽¹⁵⁾ ॥
Asankh nindak siri karahi bhaaru.

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥
Naanaku neechu kahae veechaaru.

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
Vaari-aa na jaava ek vaar.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
Jo tudhu bhavae saa-ee bhalee kaar.

ਤੂੰ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੮ ॥
Too sada salaamati nirankaar. (18)

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥
Asankh naav asankh thaav.

ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥
Agam agam asankh lo-a.

ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥
Asankh kahahi siri bhaaru⁽¹⁶⁾ ho-i.

Your will is sweet O' Lord,
Your blessings creatures crave.
You are secure for ever Lord,
Formless yet everywhere. (17)

Countless are utter fools,
In darkness who are lost.
Countless thieves are there,
Who thrive on their host.
Countless get their fame,
By use of brute force.

Countless killers who are,
Guilty of cruel murder.
Countless sinners continue,
To sin beyond measure.

Countless liars are who,
In falsehoods they roam.
Countless filthy ones who,
Filth and muck consume,
Countless are slanderers,
Their sins weigh them down.⁽¹⁵⁾

Nanak, the humble one,
Says what he contemplates.
I am not worth an offering,
Even once at Your feet.

Your will is sweet O' Lord,
Your blessings creatures crave.
You are secure for ever Lord,
Formless yet everywhere. (18)

Countless are the names of,
Countless places He creates.
Earths beyond reach and many,
Are impossible to narrate.
To call it "countless" causes,
On mind a great weight.⁽¹⁶⁾

(15) Evil deeds and sins described in this stanza are committed by many. Ultimately their sins weigh them down.

(16) This line, a literal translation, means that to call them countless is a gross understatement and causes trepidation.

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥
Akharee naamu akharee saalaah.

ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥
Akharee gi-aanu geet gunn gaah.

ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥
Akharee likhannu bolannu baanni⁽¹⁷⁾.

ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥
Akharaa siri sanjogu vakhaanni.

ਜਿਨਿ ਦੇਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥
Jini ehi likhay⁽¹⁸⁾ tisu siri naahi.

ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥
Jiv furmaa-ay tiv tiv paahi.

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥
Jeta keeta teta naa-u.

ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥
Vinnu naavae naahee ko thaa-u.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥
Kudarati kavann kaha veechaaru.

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
Vaari-aa na jaava ek vaar.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
Jo tudhu bhavae saa-ee bhalee kaar.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੯ ॥
Too sada salaamati nirankaar. (19)

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥
Bhari-ae hathu paeru tanu deh.

ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥
Paanee dhotae utarasu kheh.

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥
Moot paleetee kaparru ho-i.

ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥
Day saaboonnu la-ee-ae ohu dho-i.

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥
Bharee-ae mati paapa kae sangi.

ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥
Ohu dhopae naavae kae rangi.

By words we remember Him,
By words we say His praise.
By words we learn and know Him,
By words we sing His grace.

By words is written and spoken,
Baanee⁽¹⁷⁾, His holy message.
By words we pray to merge with,
His holy, divine visage.

The one who wrote this message,⁽¹⁸⁾
Did not himself perceive it.
Only those His will decrees,
Are blessed to receive it.

Everything that is manifest,
Is so just by His will.
There is no place in the universe,
That He did not build.

The extent of the Nature,
No one can contemplate.
I am not worth an offering,
Even once at Your feet.

Your will is sweet O'Lord,
Your blessings creatures crave.
You are secure for ever Lord,
Formless yet everywhere.

(19)

Just as soiled hands and feet,
And every other body part.
Can be washed with water,
To remove grime and dirt.

Clothes fouled and smeared,
Soaked with filth and urine.
Are fully washed and cleansed,
With soap and water rinse.

Thus a mind filled with,
Sins and evil thought.
Is washed and purified,
With Holy name of God.

(17) "Baanee" is, collectively, all the writings of Gurus and those compiled in **Guru Granth Sahib** and also those blessed and accepted by the Gurus in person. It includes Japu Jee Sahib.

Baanee is God's message to all humankind.

(18) Guru Naanak, who wrote this message- "Japujee Saahib".

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥
Punee paapee aakhannu naahi.
ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥
kari kari karanna likhi lae jaahu.

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥
Aapay beeji aapay hee khaahu.
ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥ ੨੦ ॥
Nanak hukamee aavahu jaahu. (20)

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥
Teerathu tapu da-i-aa datu daanu.
ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ⁽¹⁹⁾॥
Jay ko paavae til kaa maanu.
ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥
Sunni-aa, mani-aa mani keeta bhaa-u.
ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥
Antargati teerathi mali naa-u.

ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥
Sabhi gunn teray mae naahee ko-i.
ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥
Winnu gunn keetay bhagati na ho-i.

ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥
Su-asti aathi Baannee barmaa-u.
ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥
Sati suhaannu sada mani chaa-u.

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥
Kavannu su vela vakhatu kavannu,
Kavannu thiti kavannu vaaru.

ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥
Kavanni si rutee maahu kavannu, jitu ho-aa aakaaru.

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥
Vel na paa-ee-aa panddatee,
Ji hovae lekhu puraannu. ⁽²⁰⁾
ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਕੇਖੁ ਕੁਰਾਣੁ ॥
Vakhatu na paa-i-o kaadee-aa,
Ji likhani lekhu kuraannu. ⁽²⁰⁾

Mere words do not amount,
To sin or charity.
By actions and reactions,
We write our destiny.

Fruits of the seeds one sows,
Are what one gets to eat.
Nanak Says, by His will,
Cycles of birth and death repeat. (20)

Pilgrimage, penance and charity come,
By even a little of His praise in mind⁽¹⁹⁾.
Listening, believing, and taking to heart,
His Name brightens the shrine of mind.

All virtues are Yours O Lord,
I am just a trivial being.
Devotion to God does not come,
Without praising Him.

Salute to You, the *Maya*, the wealth,
And "*Baannee*"⁽¹⁷⁾ the holy word.
And Brahma, ever True, enchanting,
Ecstatic and full of fervor.

What was the day,
What was the time?
What was the date,
What was the clime?

What was the month,
What was the season?
When took its shape,
The whole creation.

Scholars of east did not know,
When they wrote *Puraann*.⁽²⁰⁾
The clergy of west did not know,
When they wrote *Kuraann*.⁽²⁰⁾

(19) Even a little praise of God is equal to all the good deeds like pilgrimage, penance and charity. *Til* = a sesame seed, refers to anything short, brief or small.

(20) *Puraann* = Hindu scripture, *Kuraann* = Islamic scripture, Koran (Bible has the same creation theory). These lines are not meant to be critical of the Hinduism and Islam, only to affirm that they did not know how and when the creation was created.

ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥
Thiti vaaru naa jogee jaannae ruti maahu naa ko-ee.

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥
Jaa karata siratthee kau saajay aapay jaannae so-ee.

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥
Kiv kari aakha kiv saalaahae,
Ki-u varanee kiv jaanna.

ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕਦੁ ਇਕੁ ਸਿਆਣਾ ॥
Naanak aakhanni sabhu ko aakhae,
Ikdoon iku si-aanna.

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥
Vadda saahibu vaddae naa-ee,
Keeta jaa kaa hovae.
ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥ ੨੧ ॥
Naanak jay ko aapau jaannae,
Aga-e ga-i-aa na sohae. (21)

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥
Paataala paataal lakh aagaasa aagaas.
ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥
Orrak orrak bhaali thakay ved kahani ik vaat.

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥
Sahas atthaarah kahani kateba,
Asuloo iku dhaatu.

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਏ ਲੇਖੇ ਹੋਇ ਵਿਣਾਸੁ ॥
Lekha ho-i ta likhi-ae,
Lekhae ho-i vinnaasu.

ਨਾਨਕ ਵਡਾ ਆਖੀਏ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥ ੨੨ ॥
Naanak vada aakhee-ae,
Aapay jaannae aapu. (22)

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਦੇਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥
Saalaahae saalaahi,
Etee surati na paa-ee-aa.

ਨਦੀਆ ਅਤੇ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥
Nadee-aa atae vaah, Pavahi samundi na jaannee-ahi .

No hermit knows the day or date,
Nor the month nor season.
The Creator who creates creation,
Alone knows the reason.

How to describe, how shall I praise,
His greatness, how do I perceive?
Wise men and those even wiser,
Says Nanak, they all beseech⁽²¹⁾.

Great is the Lord, great His name,
Happens what He wills.
Nanak says, that men with ego,
Will be shamed afield . (21)

Many there are nether worlds,
Millions skies are there.
Many failed searching their ends,
This *Vedas* too declare.

Eighteen Thousand worlds are there,
Pronounce the western scriptures.
But there is just One reality,
Just one eternal universe.

If it could be described,
It would have been explained.
Finite life of the seeker ends,
Before the truth is attained.

Nanak says, call Him Great.
He alone knows, His own trait. (22)

They never can discern Him,
Even those who sing His praises.
Like a river flowing to ocean,
Knows not how great ocean is.

(21) ...have raised all these questions without finding an answer.

ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥
 Samund saah sultaan, Giraha setee maalu dhanu.
 ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥ ੨੩ ॥
 Keerree tuli na hovanee, Jay tisu manahu na veesarahi. (23)

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥
 Antu na sifatee kahanni na antu.

ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥
 Antu na karannae denni na antu.

ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥
 Antu na vekhanni sunnanni na antu.

ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥
 Antu na jaapae ki-aa mani mantu.

ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥
 Antu na jaapae keeta aakaaru. Antu na jaapae paaraavaaru.

ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥
 Ant kaaranni ketay bilalaahi. Taa kay ant na paa-ay jaahi.

ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥
 Ehu antu na jaannae ko-i.

ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥
 Bahuta kahee-ae bahuta ho-i.

ਵਡਾ ਸਾਹਿਬੁ ਉਚਾ ਥਾਉ ॥
 Vadda Saahibu, oocha thaa-u.

ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥
 Oochay oopari oocha Naa-u.

ਏਵਡੁ ਉਚਾ ਹੋਵੈ ਕੋਇ ॥
 Evadu oocha hovae ko-i.

ਤਿਸੁ ਉਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥
 Tisu oochay ka-u jaannae so-i.

ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥
 Jevaddu aapi jaannae aapi aapi.

ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥ ੨੪ ॥
 Naanak nadaree karamee daati. (24)

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥
 Bahuta karamu likhi-aa naa jaa-i.

ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥
 Vadda daata tilu na tamaa-i.

A king who rules the oceans,
And has wealth even greater.
Is worth no more than an ant,
That never forgets its Creator.

(23)

Boundless are His merits,
Countless ways to say His praise.
Boundless are the ways He acts,
Boundless are His gifts and grace.

Boundless are, the ways He sees,
Boundless are, the ways He hears.
Boundless is He, no one can Know,
What He plans and what He cares.

Boundless are the shapes He creates,
There is on limit, there is no end.
Many show passions to find it,
Yet, never do they find the end.

No one knows His nature's end.
More we know, more is to find.

Great is Lord, great is His fame.
Higher than all highest is Name.

One has to be as high as He,
To know the One highest.
He alone knows how great is He,
Nanak cherishes is His kindness.

(24)

His eternal benevolence,
Cannot be written about.
The great giver of bounties,
Desires nothing, no doubt.

ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥
Ketay mangahi jodh apaar.
ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥
Keti-aa gannat nahee veechaaru.
ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥
Ketay khapi tuttahi vekaar.

ਕੇਤੇ ਲੇ ਲੇ ਮੁਕਰੁ ਪਾਹਿ ॥
Ketay lae lae mukaru paahi.
ਕੇਤੇ ਮੁਰਖ ਖਾਹੀ ਖਾਹਿ ॥
ketay moorakh khaahee khaahi.

ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥
Keti-aa dookh bhookh sad maar.
ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥
Ehi bhi daati teree daataar.

ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥
Bandi khalaasee bhaannae ho-i.
ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥
Horu aakhi na sakae ko-i.

ਜੇ ਕੋ ਖਾਇਕੁ ਆਕਣਿ ਪਾਇ ॥
Jay ko khaa-iku aakhanni paa-i.
ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥
Ohu jaannae jete-aa muhi khaa-i.

ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥
Aapay jaannae aapay day-i.
ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੇਇ ॥
Aakhahi si bhi kay-ee kay-i.

ਜਿਸ ਨੇ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥
Jis no bakhasay sifati saalaah.
ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥ ੨੫ ॥
Naanak paatisaah-ee paatisaahu. (25)

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥
Amul gunn amul vaapaar.
ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥
Amul vaapaaree-ay amul bhandaar.

Many great warriors,
Crave to get His blessings.
Countless more are there,
Who always seek His blessings.
Countless sinners perish,
That did not seek His blessings.

Countless are ungrateful who,
Get His gifts and deny.
Countless avaricious fools,
Who are hard to satisfy.

Countless are suffering with pain,
Countless go through hunger.
These too are your precious gifts,
O' Kind, Benevolent Giver.

By Your will, O' Lord,
Bondages come to end.
There is no other or any,
With power to contend.

Any frivolous fool who,
Dares to question this.
With blows to the face will,
Know He has punished.

Lord knows our need,
And gives accordingly.
Few are who concede,
And admit this frankly.

Anyone who is blessed and,
Praise of Lord who sings,
Nanak says that such person,
Is noble, and King of kings.

(25)

Priceless are His virtues,
Priceless are His affairs.
Priceless are those traders,
Who deal in priceless treasures.

ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥
Amul aavahi amul lae jaahi.

ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥
Amul bhaa-i amula samaahi.

ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥
Amulu dharamu amulu deebaannu.

ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥
Amulu tulu amulu paravaannu.

ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥
Amulu bakhasees amulu neesaannu.

ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥
Amulu karamu amulu furmaannu.

ਅਮੁਲੇ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥
Amulo amulu aakhi-aa na jaa-i.

ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥
Aakhi aakhi rahay liv laa-i.

ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥
Aakhahi Ved paath Puraann.

ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥
Aakhahi parray karahi vakhi-aann.

ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥
Aakhahi Baramay⁽⁴⁾ aakhahi Ind⁽⁷⁾.

ਆਖਹਿ ਗੋਪੀ ਤੇ ਗੋਵਿੰਦ ॥
Aakhahi Gopee tae Govind⁽²¹⁾.

ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥
Aakhahi eesar aakhahi sidh.

ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥
Aakhahi ketay keetay budh.

ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥
Aakhahi daanav aakhahi dev.

ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥
Aakhahi suri nar muni jan sev.

ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥
Ketay aakhahi aakhanni paahi.

ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥
Ketay kahi kahi utthi utthi jaahi.

Priceless are those who come,
And get precious gifts from Him.
Priceless is their intense love, and,
Priceless those who merge in Him.

Priceless is His law and,
Priceless are His estates.
Priceless are His scales, and,
Priceless are His weights.

Priceless are His largess,
Priceless are the signs.
Priceless is His kindness,
Priceless what He enjoins.

Most of all priceless is He,
He is beyond description.
Speak of Him again, again,
Absorbed in meditation.

Vedas and scriptures speak of Him,
Those who read them, speak of Him.
Brahma⁽⁴⁾ and Indra⁽⁷⁾ speak of Him,
Gopees and Krishna speak of Him.⁽²²⁾

Shiva and saints speak of Him.
Countless Buddhas, speak of Him.
Demons and gods speak of Him.
Saints who serve Him speak of Him.

Many are who speak,
And try to describe Him.
Many speak until they die,
Yet do not realize Him.

(22) Reference here is to Ancient Indian epic of Mahaabhaarata, where Krishna and Gopies, the maidens of the town, are also devoted to and "speak of" (= praise) God.

ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥
 Etay keetay hori karehi.
 ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥
 Taa aakhi na sakahi ke-ee kay-i.

ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥
 Jevaddu bhaavae tevaddu ho-i.
 ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥
 Nanak jaannae saacha so-i.

ਜੇ ਕੋ ਆਖੈ ਬੋਲੁ ਵਿਗਾਰੁ ॥
 Jay ko aakhae bolu vigaarru.
 ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥
 Taa likhi-ae siri gaavaara gaavaaru. (26)

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥
 So daru keha so gharu keha,
 Jitu bahi sarab samaalay.

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਣਹਾਰੇ ॥
 Vaajay naad anek asankha,
 Ketay vaavann-haaray.

ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਾਣਹਾਰੇ ॥
 Ketay raag paree si-u kahiani,
 Ketay gaavann haaray.

ਗਾਵਹਿ ਤੁਹਨੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥
 Gaavahi tuhno pa-unnu paannee baesantaru,
 Gaavae raaja dharamu duaaray.

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥
 Gaavahi Chitu Gupatu⁽²³⁾ likhi jaannahi,
 Likhi likhi Dharamu⁽¹⁰⁾ veechaaray.

ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥
 Gaavahi eesaru barama devee,⁽⁴⁾
 Sohani sada savaaray.

ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥
 Gaavahi Ind indaasanni baetthay,
 Devati-aa dari naalay.

If God were to create,
As many more of them.
They still will not be able,
To truly describe Him.

God is as great as He wishes to be.
Nanak, only He knows how great is He.

Any one critical of God,
Is egotist and stupid.
Such liar is a fool and,
Utmost ignorant indeed. (26)

How great is the doorway,
How great is the House?
Where He sits serene and,
Controls the universe.

Musical notes of many kinds,
Are orchestrated there.
Many are players and singers,
In tune with His affair.

Many Ragas are being sung,
Their consorts too in harmony.
The wind, the water, the fire sing,
And sings the king of destiny.⁽¹⁰⁾

The divine scribe⁽²³⁾ sings His praise,
When writing human deeds.
The king of judgment⁽¹⁰⁾ sings His praise,
Those writings when he reads.

Singing Your praise also are,
The gods and goddesses too.⁽⁴⁾
Resplendent in their glory that,
Is kindly bestowed just by You.

King of gods⁽⁷⁾ sings His praise,
When on his throne he seats.
Angels all too sing His praise,
When at His gates they reach.

(23) In ancient Indian mythology, Chitra Gupta is the scribe who records all actions of every human being. These records are reviewed by Dharam Raja (= Yama, see footnote (10)) for judging the soul after it migrates to the next world after death.

ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥
Gaavahi sidh samaadhee andari,
Gaavani saadh vichaaray.

ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥
Gaavani jatee satee santokhee,
Gaavahi veer karaaray.

ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥
Gaavani pandit parrani rakheesar,
Jugu jugu veda naalay.

ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥
Gaavahi mohannee-aa manu mohani,
Suraga machh pa-i-aalay.

ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥
Gaavani ratan upaa-ay teray,
Atthasatthi ⁽⁹⁾ teerath naalay.

ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥
Gaavahi jodh mahaabal soora,
Gaavahi khaannee⁽²⁴⁾ chaaray.

ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥
Gaavahi khandd manddal varbhandda⁽²⁵⁾,
Kari kari rakhay dhaaray.

ਸੇਈ ਤੁਧੁਨੇ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥
Se-ee tudhuno gaavahi jo tudhu bhaavani,
Ratay teray bhagat rasaalay.

ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥
Hori ketay gaavani say mae chiti na aavani,
Nanak ki-aa veechaaray.

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥
So-ee so-ee sada sachu saahibu,
Saacha saachee naa-ee.

Sages too sing His praise,
In their deep meditation.
Ascetics sing His praise,
In their contemplation.

The chaste and the virtuous,
And all contented souls.
Sing His praise, just as do,
The brave warriors all.

The learned and the men divine,
Pray and sing His praise.
When they read the Vedas,
Through age after age.

Countless charming maidens sing,
Sweet melodies in His praise.
In heaven and on earth they sing,
They also sing at nether place.

All bright and precious jewels,
That are Your own creation.
They sing in every holy place,⁽⁹⁾
To praise You all in unison.

Countless mighty warriors sing,
Countless heroes too.
Singing four treasures⁽²⁴⁾ of life,
Created all by You.

Countless continents and worlds,
Sing Your praise for ever.
And entire universe⁽²⁵⁾ sings,
That You sustain with favor.

Only those You favor,
Sing songs of Your praise.
Those sanguine devotees,
Relish Your love and grace.

Countless more who sing His praise,
I can not enumerate.
Nanak may think, and think forever,
Yet cannot know all that.

He is the only final Truth,
He is the True Master.
He is the only final Truth,
His Name is True for ever.

(9) Atthasatthi = sixty-eight (68) holy places of pilgrimage according to ancient Indian (Hindu) culture.

(24) Khannee Chaaray = Life created through all four sources: eggs, like birds and reptiles; from womb, like humans and beasts; spontaneously, like amoeba, and from ground like vegetation.

(25) Universe, from Sanskrit "*Brahmaand*".

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥
Hae bhee hosee, jaa-i na jaasee,
Rachana jini rachaa-ee.

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ⁽²⁶⁾ ਜਿਨਿ ਉਪਾਈ ॥
Rangee rangee bhaatee kari kari,
Jinasee maa-i-aa jini upaa-ee.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸਦੀ ਵਡਿਆਈ ॥
Kari kari vekhae keeta aapanna,
Jiv tis dee vaddi-aa-ee.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥
Jo tisu bhaavae so-ee karasee,
Hukamu na karanna jaa-ee.

ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥ ੨੭ ॥
So paatisaahu saaha paatisaahibu,
Naanak rahannu rajaa-ee. (27)

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥
Munda santokhu saramu patu jholee,
Dhi-aan kee karahi bibhooti.

ਖਿਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥
Khintha kaalu ku-aaree kaa-i-aa,
Jugati ddandda parteeti.

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥
Aa-ee panthee sagal jamaatee,
Mani jeetae jagu jeetu.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥
Aadesu tisae aadesu.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੨੮ ॥
Aadi aneelu anaadi anaahati,
Jugu jugu eko vesu. (28)

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥
Bhugati gi-aanu da-i-aa bhanddaaranni,
Ghatti ghatti vaajahi naad.

ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥
Aapi naathu naathee sabh jaa kee,
Ridhi sidhi avara saad.

He is manifest, now and ever,
He will never, never be gone.
Who created the universe?
He is the One, He is the One.

In many many colors and,
In many many ways.
Many fantastic creatures all,
He is the one who made.

He creates then He surveys,
Everything He did create.
He is pleased with what He made,
Praise Him, He is Great!

He does whatever pleases Him,
None else is there to command.
He is the Master, He is Sovereign,
Nanak lives by His will and demand.

(27)

Like a beggar going begging,
Wear ear-rings of satisfaction.
Make humility your begging bowl,
Let ash be your total devotion.

Mortality your humble cloak,
And keep your body chaste.
Good way of life the staff you carry,
Devotion to God your fate.

People of different sect or race,
See them as your own.
Overcome vile tricks of mind, thus,
Conquer the world and fears are gone.

Salute to God, I salute, I salute.
He is primal, pure and absolute.

God is eternal, with no beginning,
He has no end, He has no term.
He remains the same for ever, ever,
Eons may go, eons may come.

(28)

Eat food of divine knowledge,
Make kindness your stock.
Listen to the heavenly music,
That beats in every heart.

He is the Lord, the supreme Lord,
Provider of every creature's need.
Wealth and miracles are worthless,
They do not please Him indeed.

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥
 Sanjogu vijogu du-i kaar chalaavahi,
 Lekhay aavahi bhaag.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

Aadesu tisae aadesu.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੨੯ ॥
 Aadi aneelu anaadi anaahati,
 Jugu jugu eko vesu. (29)

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥
 Eka Maa-ee jugati vi-aa-ee,
 Tini chelay parvaannu.

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥
 Iku sansaaree iku bhanddaaree,
 Iku laa-ay deebaannu.

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥
 Jiv tisu bhavae tivae chalaavae,
 Jiv hovae furmaannu.

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥
 Ohu vekhae ona nadari na aavae,
 Bahuta ehu viddaannu.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

Aadesu tisae aadesu.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੩੦ ॥
 Aadi aneelu anaadi anaahati,
 Jugu jugu eko vesu. (30)

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥

Aasannu lo-i lo-i bhanddaar.

ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥

Jo kichhu paa-i-aa su eka vaar.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥

Kari kari vekhae sirajannahaaru,

ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥

Nanak sachay kee saachee kaar.

He controls union with Him,
And also those separating.
He controls records of deeds,
And consequent destiny.

Salute to God, I salute, I salute.
He is primal, pure and absolute.

God is eternal, with no beginning,
He has no end, He has no term.
He remains the same for ever, ever,
Eons may go, eons may come.

(29)

They say, by mysterious union,
Maya the primal mother.
Begot three favorite offsprings,
To fulfill His plan further.

One of them to create the world,
One to provide sustenance and.
One to bring all creatures to,
His court for final judgment.

The Truth is that God runs Himself,
The universe He designs.
Just the way He wants to,
And just as he enjoins.

He does watch everything,
He sees all that is under.
Himself He is invisible, and,
Unseen! What a wonder!

Salute to God, I salute, I salute.
He is primal, pure and absolute.

God is eternal, with no beginning,
He has no end, He has no term.
He remains the same for ever, ever,
Eons may go, eons may come.

(30)

God has His seat in every world,
Every world is His store-house.
Everything in whole universe,
He has created all at once.

He creates and He looks after,
His creation with great fondness.
He is True, His creation is real,
Says Nanak, a humble witness.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

Aadesu tisae aadesu.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੩੧ ॥

Aadi aneelu anaadi anaahati,

Jugu jugu eko vesu. (31)

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥

Ik doo jeebhau lakh hohi lakh hovahi lakh vees.

ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖਿਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥

Lakhu lakhu gerra aakhi-ahi eku naamu jagadeesu.

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

Etu raahi pati pavarree-aa charree-ae ho-i ikees.

ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥

Sunni gala aakaas kee,

Keetta⁽²⁷⁾ aa-ee rees.

ਨਾਨਕ ਨਦਰੀ ਪਾਈਏ ਕੂੜੀ ਕੂੜੇ ਠੀਸ ॥ ੩੨ ॥

Naanak nadaree paa-ee-ae,

Koorree koorrae tthees. (32)

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥

Aakhanni joru chupae nah joru.

ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥

Joru na manganni denni na joru.

ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨ ਜੋਰੁ ॥

Joru na jeevanni maranni na joru.

ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥

Joru na raaji maali mani soru.

ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥

Joru na suratee gi-aani veechaari.

ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥

Joru na jugatee chhutae sansaaru.

ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥

Jisu hathi joru kari vekhae so-i.

ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥ ੩੩ ॥

Naanak utamu neechu na ko-i. (33)

Salute to God, I salute, I salute.
He is primal, pure and absolute.

God is eternal, with no beginning,
He has no end, He has no term.
He remains the same for ever, ever,
Eons may go, eons may come.

(31)

Instead of just one tongue,
If I had a million of them.
Each of those then pray,
A million times again.
To Master of the universe,
To His precious Name.

Like a step of ladder at a time.
Such is the way to please Him,
Toil to unite with the One,
To unite and merge in Him.

Stories of the Lofty One.
Inspire even the insects low⁽²⁷⁾.
To reach out to the Master,
To imitate and to follow.

Nanak says, just by His grace,
Him we all can find.
Vanity, ego and falsehood are
Vile thoughts of fatuous mind.

(32)

Man has no power to speak,
Nor to keep his calm.
No power to give and also,
No power to beg for alms.

No power to stay alive,
And no power to die.
Nor to get a kingdom or,
Get just peace of mind.

Man has no power to know,
Have wisdom or to seek it.
No power to plan his life and,
Leave it when he wants to quit.

The One whose hands have power,
Watches over lovingly.
Nanak says no man is super,
And no one is too lowly.

(33)

(27) A lowly person.

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥
Raatee rutee thitee vaar.
ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥
Pavann paannee aganee paataal⁽⁶⁾.

ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮਸਾਲ ॥
Tisu vichi dharatee thaapi rakhee dharamsaal.

ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥
Tisu vichi jee-a jugati kay rang.
ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥
Tin kay naam anek anant.

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥
Karamee karamee ho-i veechaaru.
ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥
Sacha aapi sacha darbaaru.

ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥
Tithae sohani panch parvaannu.
ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥
Nadaree karami pavae neesaannu.

ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥
Kach pakaa-ee othae paa-i.
ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥ ੩੪ ॥
Naanak ga-i-aa jaapae jaa-i. (34)

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥
Dharam khandd ka eho dharamu.
ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥
Gi-aan khandd ka aakhahu karamu.

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥
Ketay pavann paannee vaesantar,
Ketay kaan mahes.

ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥
Ketay baramay gharrati gharri-ahi,
Roop rang kay ves.

God created night and day,
Seasons, weeks and dates.
God created water and fire,
Air and the nether⁽⁶⁾ place.

In the midst of all of these,
He has placed the earth.
Home for righteous people,
A place for holy work.

On earth He placed His creatures,
Of wondrous colors and kinds.
With names many, countless,
More than ever one can find.

Creatures are all judged,
By their deeds and actions.
He is True, True is his court,
True is His congregation.

Accepted and hailed by Him.
Graceful chosen ones are there,
They carry His mark of favor
To be recognized there.

The enlightened and imperfect,
All come there to be judged.
Nanak says their acts are known,
After they leave this world.

(34)

That is domain of Truth and justice,
Where actions and His law prevails.
Now I shall dwell on the domain,
Of knowledge divine, beyond assail.

There are countless kinds of,
Airs, waters and fires.
Countless Krishnas, Shivas and,
Countless deities are there.

Countless are the Brahmas who,
Build many many shapes.
In many many colors and ,
With many many drapes.

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥
 Ketee-a karam bhoomee mer ketay,
 Ketay dhoo⁽²⁸⁾ upades.

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥
 Ketay ind chand soor ketay,
 Ketay manddal⁽¹⁸⁾ des.

ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥
 Ketay sidh budh naath Ketay,
 Ketay devee ves.

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥
 Ketay dev daanav muni Ketay,
 Ketay ratan samund.

ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥
 Ketee-aa khaanee⁽²⁴⁾ ketee-aa baanee,
 Ketay paat narind.

ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥ ੩੫ ॥
 Ketee-aa suratee sevak ketay,
 Naanak antu na antu. (35)

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥
 Gi-aan khandd mahi gi-aan parchanddu.
 ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥
 Tithae naad binod kodd anandu.

ਸਰਮਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥
 Saramkhandd kee baanee roopu.
 ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥
 Tithae ghaarrati gharree-ae bahutu anoopu.

ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥
 Taa kee-a gala kathee-aa naa jaahi.
 ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥
 Jay ko kahae pichhae pachhutaai.

Countless are the fields of action,
Countless hills and mountains.
Countless Dhruvas⁽²⁸⁾ who love Him,
And follow His holy sermons.

Countless are Indras⁽⁷⁾ and,
Countless moons and suns.
Countless countries are there,
And countless continents.

Countless are sages enlightened,
Countless are exalted souls
Countless are goddesses too
In countless forms they hold.

Countless other beings are,
Many godly many evil.
Countless oceans are there,
And countless precious jewels.

Countless are resources⁽²⁴⁾ and,
Languages countless are.
Countless are dynasties,
Of kings and emperors.

Countless are who meditate,
And seek Him in reverence.
Countless are who serve Him,
Nanak says, this never ends.

(35)

Domain of knowledge is ablaze,
With knowledge infinite.
There the heavenly music plays,
It is full of pleasures and delights.

In the domain of toil and success,
Prevails beauty immaculate.
There lovely forms and shapes,
And graceful things are made.

Things that are in these realms,
Are beyond any description.
Any attempt to fathom them,
Will surely lead to frustration.

(28) Dhruva, in ancient Indian mythology, was a child, totally devoted to God. He was eventually granted an important place among stars. The North Star, Polaris or Pole Star is known as Dhruva taara (taara = star).

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥
Tithae gharree-ae surati mati mani budhi.

ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥ ੩੬ ॥
Tithae gharree-ae sura sidha kee sudhi. (36)

ਕਰਮਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥
Karam khandd kee baannee joru.

ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥
Tithae horu na ko-ee horu.

ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥
Tithae jodh mahaabal soor.

ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥
Tin mahi Raamu rahi-aa bharpoor.

ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥
Tithae seeto seeta mahima maahi.

ਤਾ ਕੇ ਰੂਪੁ ਨ ਕਥਨੇ ਜਾਹਿ ॥
Taa kay roop na kathanay jaahi.

ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥
Naa ohi marahi na tthaagay jaahi.

ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥
Jin kae Raamu vasae man maahi.

ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥
Tithae bhagat wasahi kay lo-a.

ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥
Karahi anandu sachha mani so-i.

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥
Sach khanddi vasae Nirankaaru.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥
Kari kari vekhae nadari nihaal.

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥
Tithae khandd manddal varbhanda⁽²⁵⁾.

ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥
Jay ko kathae ta ant na ant.

ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥
Tithae lo-a lo-a aakaar.

ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥
Jiv jiv hukamu tivae tiv kaar.

Created there are consciousness,
Intelligence, mind and acumen.
And there created also are,
Knowledge of wise and pious men.

(36)

In the realm of holy action,
Dominate strength and power.
There is nothing else that counts,
And, nothing else that can deliver.

There the mighty warriors and,
Heroes most powerful.
Have their hearts full of love,
For God the Merciful.

Absorbed fully in praise of God,
Their beauty is beyond words.
They do not die nor are beguiled,
Whose minds are given to Lord.

Saints and God's devotees,
Of every world dwell there.
They rejoice in true Grace,
Their minds tranquil and pure.

God lives in the domain of Truth,
He creates and looks with loving delight.
The continents, worlds and galaxies⁽²⁵⁾,
Are everywhere, no end is in sight.

There, many many worlds are,
Of many kinds and shapes.
They all live by His command,
They all do what He wishes.

ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥
Vekhae vigasae kari veechaaru.

ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥ ੩੭ ॥
Nanak kathana kararra saaru. (37)

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥
Jatu paahaara dheeraju suni-aaru.

ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥
Aharanni mati vedu hathi-aaru.

ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥
Bha-u khala agani tap taa-u.
ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥
Bhaandda bhaa-u amritu titu ddhaali.

ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥
Gharree-ae sabadu sachee ttaksaal.

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥
Jin ka-u nadari karamu tin kaar.

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥ ੩੮ ॥
Nanak nadaree nadari nihaal. (38)

ਸਲੋਕੁ ॥ SALOKU .

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥
Pavannu guroo paannee pita maata dharati mahatu.

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥
Divasu raati du-i daa-ee daa-i-aa,
Khelae sagal jagatu.

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥
Changi-aa-ee-aa buri-aa-ee-aa,
Vaachae dharamu hadoori.

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੇ ਕੇ ਦੂਰਿ ॥
Karamee aapo apannee,
Kay nerrae kay doori.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥
Jinee naamu dhi-aa-i-aa ga-ay masakati ghaali.

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥ ੧ ॥
Nanak tay mukh ujalay ketee chhuttee naali. (1)

He blossoms with great pleasure as,
 He looks and muses His creation.
 Nanak says, it is hard to know,
 Domain of Truth and do a narration. (37)

Let patience be the goldsmith,
 Make continence your furnace,
 Let wisdom be your anvil, and
 Divinity your tool in place.

Make fear of God your bellows,
 Make penance your fire.
 Chaste body and love crucible,
 Add nectar of 'life for ever'.

Thus in true mint cast holy words,
 Such a conduct they practice.
 Whom God sees with favor,
 Nanak Says, have eternal bliss. (38)

(SALOK) ODE

Air is Guru, water the father,
 And earth is mother great.
 Night is male nurse, day female,
 They make the world gyrate.

Actions both, good and bad,
 Are watched by God for justice.
 By actions some get close to Him,
 And some increase their distance.

Those who contemplate His name,
 Their toil does them liberate.
 Nanak says Their faces are bright,
 For Many to follow and emancipate. (1)

Part 2

TRANSLATION AND COMMENTARY

This section is meant to be a supplement to the part 1. Although part 1 is complete in itself in terms of what Nanak wrote in the Japuji Sahib with a high degree of exactitude, some additional explanations, interpretations and thoughts are presented here which could not be elaborated in part 1.

STANZA 1 (PROLOGUE)

“There is one God”. This opening statement of Japujee Sahib and therefore of Guru Granth Sahib is the basis of the entire philosophy of Sikh religion. It is so profound that nowhere else the concept of oneness of God has been said with as much conviction and forcefulness. So much so that the first letter of the first word in Guru Granth Sahib is the numeral “1”. That leaves no option or chance to understand or translate the first word-line except as “ONE GOD.”

The lines that follow the first word-line are again greatly profound attempts to describe that is indescribable, God. God is the primal Truth that never changes. Everything else in the universe, indeed, the whole universe itself, is in a state of constant change. This is elaborated in several stanzas later. God is the Creator of everything. God has no fear nor He has any anger, animosity or malice against anything or anyone, whether they are aware of or believe in Him or not. God is eternal. He is manifest and just IS without birth, therefore He has NO end. The emphasis is that He did not come to existence, through conception and birth, like mortal creatures. After describing these most fundamental of God’s attributes, Nanak, who addressed God as Guru, calls upon everyone to ask for Guru’s blessings and wish to be able to repeat, chant and meditate upon His name, the One who was True before any beginning, is True now and shall ever be True. God

was already there when the time began to run its course. God continued to be True, unchanged, effulgent and manifest through all the ages of time.

An interpretation derived from this stanza and repeated several times in the Granth Sahib is that God has no mother, father or children and other relatives in the sense the mortals have. He has His creation and all creatures may be called His children.

STANZA 1

Many actions and methods and mechanisms have been suggested before Nanak for explaining God and to be able to receive His favors. Guru Nanak continues with the revelation in this stanza.

Thinking is not adequate for knowing God no matter how eloquent or brilliant the mind is. God is beyond comprehension by human mind. Silence is proposed in some philosophies as an approach to achieve God. However, silence of mouth is not the true silence. Therefore it is of no avail. Even meditation may have many virtues but it is very inadequate to obtain knowledge of God. Ritual fasting is considered of high merit but this too, nor the wealth of many splendid cities, is of any avail for satisfying the hunger for Truth, that is – knowledge of God. Great wisdom, even a thousand and a million fold of that, does not bring you any closer to the Truth. This brings up the question, “How then Truth is to be known? How the veils of untruth and falsehood be removed?” Nanak’s straight answer is, “Accept and live by God’s will!”

STANZA 2

God’s will is ever supreme. His will and command, which are not distinguishable from each other, make everything happen. His will is incomprehensible for mere humans. However, it is His will by which the universe takes its shape. By his will all the creatures come into being and are blessed with consciousness. Through

consciousness He bestows on some comes the awareness to know Him and praise Him.

By His will people go through different experiences. When they are placed differently the humans may perceive as “high or low” status; or pain or comfort; or cycle of birth and death; or salvation from rebirth. Those who realize that every human experience is dictated by God’s will, become humble and free of ego.

STANZA 3

Singing is used in most societies to praise a powerful being, a king or a deity and even God. Guru Nanak uses the same concept in this stanza. However, Nanak finds this human endeavor to be totally inadequate when used for praising God. But he does not dissuade people from trying. In fact Nanak used singing as an example here because this is the most beautiful and eloquent form of expression. Nanak expresses inability of humans to adequately sing His praise. Thus, No one has the ability to sing and express how generous and how great and immaculate God is. No one is able to put to a song the magnitude of His ability to create then destroy to ashes and create impeccable creation out of the ashes time and again. How can anyone sing a song explaining that He appears so distant and beyond reach yet He, the Master is nearest to and is manifest within all creatures.

God is the most generous giver of all gifts to His creatures. The bounties that He gives are so limitless that those who are receiving get tired of receiving but the bounties keep coming from Him through eons. Thus He keeps His creation going as He pleases and always remains tranquil, serene and effulgent.

STANZA 4

Continuing on the theme of the bountiful and kind God, Nanak praises the ever true God whose name is also True and is synonymous with God. Significance of this line, “ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ...; True is the Master, True His Name . . .” is in enabling the humans to perceive Him with a name. The name may be any,

Waheguru, God, Allah, Jehovah, Hari, Rama or any other. When it is used to address God it becomes Him – eternal, immaculate and ever true, True-Name (ਸਤਿਨਾਮੁ). God expresses his boundless tender love for his creatures in many ways. Out of His great kindness He keeps giving His bounties when creatures ask of Him through prayers.

Now question is, what shall his creatures, the humans offer Him as sacrifice and what should they say in their prayer that will please the almighty and He will grant a place near Him or increase His already enormous and boundless love for the ones who pray to Him?

Nanak suggests this – Early in the morning, at the beginning of the dawn, which Nanak calls the holy nectar of time, pray to the True Name and Praise Him. As a result of such devotion we have already received this human form. By continuing such devotion to God we go to His realm which is beyond the vicissitudes of life and death, pain and pleasure or wants and desires.

STANZA 5

God neither does nor ever did depend on any entity to bring Him about. He, the formless one, is and has been existing by himself and by His own will. Those who serve Him are honored in every realm. Nanak also sings the praise of the “One with all the immaculate attributes”. Those who sing and listen to His praise and have utmost devotion for Him in their mind become free of pain and suffering and bring tranquility to themselves and to their homes.

Using the ancient Indian Philosophical themes Guru Nanak continues to describe the eternal deity, God. The synonyms used are Naadañ – the eternal cosmic music, and the Vedas. The cosmic music is experienced by those who perform prolonged meditation on God and vow to serve Him. The expressions “Oñkaar” and “Om” relate to it. Nanak continues to describe God as encompassing all the other deities including the trinity of Brahma, Vishnu, and Shiva and includes “mother” Parvati, the consort of Shiva. This is a notable assertion in that God is

neither male nor female but encompasses the entire universe beyond the effects of time, space and human foibles.

After giving this elegant and eloquent description of God, Nanak, in infinite humility finds himself inadequate to describe Him and submits. Nanak says that God is so great that even if, "I knew Him well I would find myself unable to describe Him". However, Nanak says that God has given him this insight that God is the creator and provider of all creatures, and wishes to never forget Him even for a moment.

STANZA 6

Although Guru Nanak described God as without malice and being kind to all creatures it is a need for every creature to please God and seek his favors through deeds of piety and kindness which elevate their *karma*⁽²⁹⁾. Thus, pleasing God and being loved and liked by Him are the utmost accomplishments in piety. Even greater than going to all the holy places and taking bath in the holy waters which has been considered the ultimate act of religiosity in Indian ethos. On the other hand all those holy bathings are of no avail if one does not get loving attention of God. All the creatures in the creation, "that I see", says Nanak, "get what they deserve through destiny determined by their karma, and that this fact is beyond reproach."

When one heeds the precious teachings of Guru it brightens the intellect and mind and makes the individual creature see the wonders of creation that are more precious than all the jewels of the universe. Nanak says that Guru, God, has taught him that He is the provider of all creatures and wishes never to forget Him even for a moment.

Karma, mentioned in the writings of Gurus refers to the sum of all the actions of the individual through all the lifetimes that the soul had been incarnated. It is the cause. Effect of which one may reap in a present while doing new karmas - good or bad. This concept is also presented very lucidly in *Gurubaanee* as, "...Aapay beej aapay hee khaahu..., in STANZA 20" one shall eat what one sows.

STANZA 7

In this stanza Nanak continues to praise God and presents more examples of importance of pleasing Him. He also preaches the futility of worldly achievements compared to gaining His favor. Thus, If a person lives as long as four *yugas*⁽³⁰⁾, or even ten times that, or become famous and be known in all nine continents where all the people follow him. But if God's grace is not upon that person it is all of no avail. Such a person is as lowly as worm amongst worms and will eventually be condemned by even those who are sinners themselves.

God can bestow virtues to even such unworthy persons. And to virtuous souls He can make still more exalted. On the other hand, there is no entity in the universe that can give God anything because there is nothing at all that God does not have.

STANZA 8

Importance of hearing, listening and comprehending the message (about God) lies in the fact that mind becomes focused on the subject being listened. With this in mind Nanak stresses the importance of listening to the name of God and discourses about Him. Upon listening to His name and His praise the mind gets focused on Him and consequently it uplifts the listener to the level of the great souls and godly saints. It also brightens and broadens the mind such that knowledge of every aspect of the creation is revealed and passage of time and death are no longer any threat.

Nanak says that those who hear and listen to the name and praise of God and take the thoughts to their heart all their cares, pains and sins are washed away making them blissful and tranquil.

STANZA 9

Nanak continues with the theme of listening to the message of and about God, started in Stanza 8. The emphasis is increased by means of examples of the gods,

Shiva, Brahma and Indra, who also are listening with great devotion, and those humans who listen become equal to these gods. Listening to Praise of Lord brings untold blessings to whoever starts to go to that path, whether it is a god, a deity or a mortal with no niceties of manner or language. As a result of listening to God's name even lowly persons who always spoke in foul language becomes suave and enlightened and start to speak about love and praise of God. Thus continuously listening to praise of God can transform a person from a sinful foul mouthed to the one that eloquently speaks to praise God. How does this transformation happens? Nanak gives the answer in the next lines.

As a result of constantly listening to the Name and praise of God the spirit is uplifted to such a level that all the knowledge and secrets of the body, life, the universe and the knowledge of all scriptures is revealed to that person.

The revelation never ends. Nanak says that those who listen continue to blossom into higher realms and their pains and sufferings are vanquished for ever.

STANZA 10

The merits of listening to the name and praise of God are enormous. Nanak continues the effort to describe them. Listening reveals the ultimate truth, which is God Himself. It brings bliss, tranquility, contentment, wisdom and knowledge. Listening is greater than pilgrimage to and holy bathing at all sixty eight⁽⁹⁾ holy places. Listening also motivates a person to read the scriptures and other writings and as a consequence becomes wise and is honored in the society. It brings about spontaneity for directing ones thoughts towards God.

Nanak says that those who love God are always effulgent. For them the worldly pains, sufferings and sins are destroyed.

STANZA 11

As a result of listening one becomes a treasure of the highest human qualities and becomes equal to the most exalted of the men, the prophets and emperors.

Listening to name and praise of God helps those seemingly blind find the right path and make every goal achievable. Listening about and loving God brings about devotion and fulfillment and makes the worldly pain and suffering irrelevant.

STANZA 12

After ascribing so much merit to just listening to praise of God, Nanak goes on, in the next four stanzas, to describe the next higher level a mortal can reach when a person accepts to what he⁽³¹⁾ had listened.

In this first stanza on the subject, Nanak starts by saying that the state of mind of a person who has become a believer and has accepted the supremacy of God is beyond description. Anyone who tries to describe that is bound to eventually realize his⁽³¹⁾ inadequacy and regret the egotism behind such an effort. Even if a group of thinkers may try to write about such a devotee, they will realize that there is not enough paper and ink in the world to write everything about a person who has an absolute belief in God. Only those who look for God within themselves – within their mind, can find The Glorious and immaculate Name of God, who is invisible and sublime.

STANZA 13

Acceptance and belief in God brings about enlightenment of the mind. It brings about the knowledge of the whole creation. Such a devotee will never face pain or hardship. Even the deity of death⁽¹⁰⁾, who arouses so much fear, will be powerless to affect devotee who has accepted God. Death becomes irrelevant to him. Such is Glorious name of God, God the formless one that anyone who seeks Him can find Him within self, within his mind. Those who look for Him within themselves – within their mind, can find The Glorious and immaculate Name of God, who is invisible and sublime.

STANZA 14

Accepting the supremacy of God and devotion to Him keeps the devotee from deviating from the righteous path and nothing can make him deviate from it. As a consequence he gains distinction and honor. Status and faith of such a devotee keeps him from ever deviating from the path of faith devotion and righteousness. In their own pure mind such devotees look for and find Him, who is immaculate invisible and sublime.

STANZA 15

Devotion to God leads to salvation, not only to the devotee; it also benefits his family and those who emulate him.

This final stanza on the theme of “sublime” describes the merits of accepting the supremacy of God and unwavering devotion to Him and further emphasizes its importance. Such a devoted person gets favors from God that he can share with his entire family and those who may become his followers. In other words such a person acquires the status of a Guru, a physical embodiment of the immaculate and sublime God, and is relieved of the painful cycles of transmigration.

Such lofty goals are accomplished by those who, in their own pure mind look for and find Him, the One who is immaculate invisible and sublime.

STANZA 16

Continuing on the theme of devotion to God, Nanak expands on its consequences and relationships to the physical and metaphysical cosmic scheme of things in this and the following three stanzas. And with utmost humility Nanak submits to God’s will.

Those who are absolutely devoted to God are His chosen ones. They are the ones who are destined to lead other men. They are always honored in the Divine presence and in the courts of the mundane kings and rulers. However, they remain unaffected by the latter and remain focused on the devotion to Guru and God. (Note: These lines also remind one of the event of selection of the “Panj Pi-aaray chosen by Guru Gobind Singh about two hundred years later, in 1699AD.)

Anyone who tries to imagine the limits of the Creator or talks about it is surely misguided and destined to fail. There is no limit of any kind to what the creator has created – There is no end of this universe in any way that humans can ever find.

The proverbial white bull that, it is said, supports and carries the earth on its horns, is not an animal as is implied. What carries the earth and all other heavenly bodies is the offspring, or an outcome of *Dharam* – the divine laws and infinite mercy of God and installed by Him with infinite patience to keep the affairs of the universe to remain orderly (Modern humans may perceive these laws as physical laws of gravity and such). Those who realize this, come to realize the Truth and know how much load the proverbial white bull carries. Ours is not the only earth in the universe. There are countless earths beyond this and countless again beyond every one of those. No creature has the strength to carry all those earths (planets stars etc.).

There are countless beautiful living beings and creatures of innumerable kinds, colors and forms that God has created. Nanak poetically compares the act of creation to an infinitely accomplished artist or writer who draws or writes with absolute and faultless fluency. Those who can read this and realize this will know and have no doubt that there are countless creatures created (“written”, in the poetic expression) by God. They will also wonder how great are His powers that He has created so much.

With just one word God created the whole expansive universe including countless mighty rivers. Can we interpret the “One Word” in this line as what scientists now call “Big Bang?” Here Nanak explained the creation in a poetic way to the point where he seems to be becoming speechless trying to describe what is indescribable. However, Nanak continues and concludes this stanza, thus: “I have no power to comprehend and describe Your Creation, O’ Lord. I myself am not worth a single offering (sacrifice) unto You. Whatever pleases You is precious and beneficial for Your creatures. You are always secure, beyond harm, eternal and formless for human perception!” Considering that general concept of sacrifice

or offering to a king or a deity is to offer the most precious thing one can afford and the recipient is expected to value. Nanak, out of humility and acknowledging the greatness of God, finds his entire self to be inadequate.

STANZA 17

In an absolute rapturous mode Nanak describes variety of God's creatures – humans and other higher and lesser beings. In every way God's creation is limitless. Nanak starts to enumerate the things, creatures and ways His creation is limitless.

Countless are those who meditate, those that pray and feel love for Him. There are countless scriptures and verbally expressed revelations and countless those who become despondent in search for God. Countless are those devoted to Him, and those that are pure and virtuous, and charitable ones, and brave warriors, and those who silently meditate on Him.

The Nature⁽³²⁾, and therefore God who created it is so vast and beyond comprehension that, Nanak says, "I am so insignificant" to be of any worth to it. Whatever pleases You, O Lord, is precious and beneficial for Your creatures. You are always secure, beyond harm, eternal and formless for human perception!"

STANZA 18

Nanak continues to describe limitlessness of God's creation.

Countless are utter fools who keep rolling in darkness like being mentally blind. Countless unscrupulous thieves who steal even from their benefactors. Countless tyrants who get famous for their brutalities. Countless are those who routinely commit murders for profit. Countless sinners continue to sin without compunction and inveterate liars who continue to live with falsehood. Countless are filthy, polluted creatures who continue to live in filth and eat filth. And Countless are slanderers who continue to live in their ways and earn a heavy load of sins.

Nanak thinks himself a lowly and humble one and not worthy of presenting himself to God and prays, "Whatever pleases You, O Lord, is precious and beneficial for Your creatures. You are always secure, beyond harm, eternal and formless for human perception!"

Significance of this stanza is that these lowly creatures are also God's creation, along with the "good" creatures of the previous (17) stanza. We need not hate or react otherwise negatively to them. They are performing the tasks God wished them to, or, are suffering or shall suffer for their actions (*karma*). In the end, out of great humility Nanak called himself "*Neech*", a lowly creature to emphasize this concept and to express the idea that he is not being judgmental, just describing what he sees.

STANZA 19

This stanza continues on the theme of "countless" or infinite. It starts by saying, "There are countless names..." This has been interpreted as either names of God Himself in various regions and languages, or names of things and creatures He created – their infinite variety and numbers. Based on the continuing theme of Immensity of God and His creation and creation being a manifestation of God, it is appropriate to interpret this as meant for God and everything and every creature in His entire creation combined. Each aspect from this viewpoint is "countless" and immense.

Again, there are countless names and countless places. There are countless earths (planets, satellites etc.) and worlds so far away that they are beyond reach and shall for ever remain beyond reach for us. To describe these as countless is an ultimate understatement. It leaves a burden on the mind for failing to properly and fully explain the immensity and limitlessness of names, places and worlds, their numbers and expanse of the universe. It leaves the observer with great trepidation. The limitation to describe the immensity of God and His creation result from the way we communicate. It is mere words, with their inherent limitations, by which we meditate on, and call Him by His Names. It is mere words by which we praise

Him. It is mere words by which we gain all knowledge. It is mere words by which we sing songs in His praise. Although words have limitations they are also the way for us humans to write, read and speak words of God. Ultimately the words determine our destiny and bring us close to Him and unite with Him.

Though these words, with their limitations, come from God, He is not in any way limited by them. He is not affected by them. God is above and beyond words. Whatever He commands we receive. The one who has written these words (*Japujee* written by Nanak) is not writing by his own accord and will. These words are revealed by will and command of God. This line is, one of many in Guru Granth Sahib, where Nanak states that these words, in this case it is *Japujee*, are revelations from God. All the infinite creation is created by Him and He is present everywhere. There is no place in the universe where God is not present.

Nanak sums up this stanza by saying that Nature is too immense to even imagine. In great humility he submits that he is not worthy of presenting himself to God and prays, "Whatever pleases You, O Lord, is precious and beneficial for Your creatures. You are always secure, beyond harm, eternal and formless for human perception!"

STANZA 20

Just as when hands, feet and body get dirty they can be cleansed by washing with soap and water. And just as when clothes get polluted by use on the body by the bodily fluids (urine is used as an example in a poetic way) can be washed and cleansed with soap. Similarly when the mind gets filled with and gets polluted by sinful thoughts it can be cleansed by *Naam*, the name of God; by repeating it, by meditating on it and by keeping it in the mind at all times.

Good deeds and bad deeds are not committed just by talking about them. It is the action that determines them. As a consequence the actions determine our fate, future and *Karma* for this life and for all lifetimes to follow. To sum this up Nanak says, "One eats the fruits of what one sows." And it is by God's command

that one comes and goes though lives in the cycles of transmigration depending on one's actions.

In addition to the greatness of God this stanza brings up two very important tenets of Sikhism as Nanak (and His successors including Guru Granth Sahib) is teaching.

One, it stipulates that mere thinking and meditation do not amount to a sin or act of piety. One must act on those thoughts in order for them to be of any consequence. For example mere showing pity on someone or any creature who is suffering is of no avail. One must act to help to reduce the suffering in order to be recognized as a kind person in the cosmic scheme of things. Sikhism is often described as, among other things, a religion of action. Action, as opposed to just ruminate, as a way of life, keep coming throughout the teachings of the Gurus.

Two, we as his creatures, have the freedom to act as we want. However, there are well defined consequences both physical and metaphysical. One may seek sanctuary in God's name and thereby modify one's actions leading to salvation, or one may get embroiled in worldly pursuits with the possibility of straying from the righteous path and be lost in the cycles of transmigration until the Truth is realized. Ultimately all these actions and their consequences are there by God's command and in His control.

STANZA 21

Pilgrimage to holy places, worship without regard to personal comfort or health, compassion and charity have merit but little, when compared to that accomplished when a person listens to praise of God, accepts such teachings and nurtures infallible love for God. This love for God cleanses the mind of all impurities and turns one's mind into a holy temple, a place of pilgrimage in its own right.

In the spirit of total devotion to God, Nanak proclaims that all virtues belong to Lord and that "I have none". Every action I do, every time I praise God is God's gift to me. Devotion to God cannot be realized without praising Him. Nanak salutes the almighty God by saying, 'You are everything there is. You are the

wealth of the world, You are the fickle *Maya*, You are *Baannee* the Holy word, You are Brahma the Creator, You are ever true, immaculate and always passionate and full of fervor.'

In the next lines Nanak tackles the subject of creation. The way Nanak describes the creation withstands the test of time and scientific scrutiny to this day and will never be proven wrong. In a poetic way Nanak says: None can fathom when and how the creation was created. No one can know the time (time, day, month, season or year) of creation. The great pundits (of ancient India) had no knowledge of the time of creation when they wrote the sacred *Puraannas*. Also the great scholars of the west did not know anything about the creation when they wrote Koran, the Muslim Holy Scripture (the creation theory of Islam is same as in the Old Testament and followed by Christians and the Jews). Nanak continues on this theme and says that other holy thinkers; *Jogees* (Yogis, the Ascetics, practitioners of Yoga, for example) do not know when the creation was created. The creator, God, who has created the universe, alone knows when, how and why He created this cosmos.

According to Bible (and Koran) the world was created about 6000 years ago. The modern astronomy conjectures that the universe came into being with the big-band (see Stanza 31) about 12 billion years ago. This number keeps expanding as they are able to peer deeper into the cosmos. We see a universe nearly evenly distributed in all directions for 12 billion light years. The universe would be that large if we assume that we are at the center of the universe. This sounds like level of thought in the West before Copernicus. A creature or person in a world at the edge of the known universe and with same level of evolution as humans on earth may be seeing the universe spread 12 billion light years in every direction from there as well, and so on. Where does it end? It would be extremely presumptuous to assume that we are the only intelligent ones in the Universe. Nanak has already answered that question in Stanza 19 that there are countless worlds and countless creatures of countless varieties and names....

Having said all that about the creation Nanak turns inwards and wonders how he can express himself, how can he praise God adequately and how can he ever know Him? He finds that there are many who claim to know God and His creation. Each one of whom vehemently claims to know God better than the other. But, with utmost humility, all that Nanak claims to know is that God is Great, His name is Great and whatever God wills comes to pass. Anyone who claims to know all about God and His creation⁷⁴ will eventually feel disgraced in God's realm.

STANZA 22

Continuing on the theme of STANZA 21, Nanak wonders about God's creation and its immensity. In a poetic way Nanak mentions that there are countless nether regions and beyond them countless more. And there are countless skies (each astronomical body, stars and planets, has a different sky in every direction from it). Many have tried to find the end and extent of the universe but without success. Vedas agree with this observation. The scriptures of the west have tried to explain the creation by saying that there are eighteen thousand universes. Although this seems to be a large number, it is totally inadequate to explain the greatness of God's universe. Nanak concludes that there is only one universe but it cannot be describes or measured. Any attempt to describe it is destined to fail and cause chagrin to the writer. The only way is to accept that God is Great and his creation is immense. Only He knows everything about Himself and His creation. Modern science is still groping to find the size of the universe. Till recently it was considered to be thirteen billion light years vast. In 2003 it was revised to be 13.7 billion light years in size.

STANZA 23

People who are devoted to God and praise Him at all times still do not know how great God and His creation is. Just as a river flowing into an ocean has no way to

know how great the ocean is. Even this example is extremely inadequate because ocean still has limits.

Merit of praising and submitting to will of God is so great that even an ant, an insignificant creature according to human perception, if it never lets the thought of God leave its mind, has greater merit than a king who has enormous wealth and rules all the oceans of the world.

STANZA 24

Nanak continues to marvel at the greatness of God and His creation and goes into a rapturous state of mind and continues to sing God's praise. Nanak says that there is no end to His merits and there is no end to the ways He can be praised. There is no end to His ways and means and no end to His bounties that He bestows upon His creatures. There is no end to the ways that He can see and be seen and No end to the ways He can hear and have His message heard. There is no end to what He wishes and there no end to what He has in His mind. There is no end to His size and He has no limits. Countless seekers searched for His limits and perished but could not find it. No one knows God's limits and there are no words that can describe Him. This is because one has to be nearly as great as He is to know Him and there is no such creature. Ultimately He is the only one who knows Himself and Nanak expresses immense gratitude for God's Kindness.

In this stanza, "...no end to..." is translated literally. Interpretation of the expressions can also be stated to mean that no one can find learn or understand those attributes.

STANZA 25

The kindnesses God showers on His creatures are beyond measure and no one is eloquent enough to write about that. However, God never expects anything nor does He needs anything in return, not even as minuscule as a grain of "sesame seed". This affirms the futility and decries the cruelty of killing of living things as ritualistic sacrifice in the name of God.

Those who seek His bounties include countless great warriors. On the other hand countless creatures ignore Him and waste their lives in ignominy. Yet countless who receive His bounties continue to deny that out of ingratitude. Countless fools continue to receive and consume His gifts. Countless others die of pain and hunger – but these (pain and hunger) are also God's gifts of kindness. Here Nanak makes a very important salient point that no matter what a creature does and receives is out of God's kindness. Even if it is pain, hunger, misery or death, Nanak calls them God's kind gifts, along with the gifts of life and pleasures, and says that even through all this we should be grateful for His kind attention and kind gifts. Here it is pertinent to bring forth the fact that Sikhs sing a hymn called "Anand", Ecstasy, written by the third Guru, at conclusion of service for all of life's events whether birth, marriage, death, or just prayer.

Through God's will all bondages, mental and physical, are destroyed. There is no other entity that has power to do that. Any creature who has been eating the food provided by God (that includes all creatures) and utters foul words against Him, will ultimately feel on his face the blows of God's punishment. Here, it may be mentioned that the word "Wrath" cannot be used as in many writings and perhaps in some scriptures also. Because God has no anger or malice, as we have read in the first Stanza (ਨਿਰਦੋਸ਼ੁ). When God punishes, it is like parents punish their toddler child for making mistakes and to show the child the right path.

God knows all our needs and He provides us with what we need. Although all creatures should feel and express gratitude but sadly, very few do. Anyone who receives the ultimate gift of knowing and praising God, Nanak says, becomes king of kings. In this context we should be thinking of all the prophets like Nanak, Christ, Muhammad, Kabir and many others.

STANZA 26

In Stanza 24 Nanak wrote about Immensity of God's attributes. In this stanza Nanak exhorts that everything about God is "priceless" beyond anything else in

the universe. God's virtues, merits and attributes are priceless. Everything that God does is priceless. Even those creatures, such as humans, are priceless who choose to do business in His realm and do trades in and share His bounties that come from His priceless treasures. Those who realize and come to Him and take His blessings are priceless. Priceless are also those who are absorbed in His love and as a result ultimately get absorbed in Him.

His law is priceless. The justice is priceless that God dispenses evenly to all creatures. Priceless is His court - entire universe - where that law is administered. The "scales and weights" that God uses for His justice are priceless. Most of all, He is priceless, so much that it cannot be described or understood. So what does a mortal do? Just meditate on His name. Repeat His name over and over until you are totally engrossed and absorbed in His thoughts.

Here Nanak draws on the other sources and scriptures that have talked about the same perception of God. Vedas, Puranas and many other scriptures and those who have read them are witness to God. Continuing on this assertion Nanak also draws from the Indian mythological and scriptural entities and events. The gods like Brahma and Indra, Krishna and his devoted Gopies, Shiva, numerous ascetics and Buddhas, mentioned in many (Indian, Hindu) scriptures, repeatedly meditated on and supplicated to God. Even other entities like demons, monsters and enemies of the *gods* too supplicated to God. Thus many creatures of all descriptions who are enlightened about God repeatedly speak His name and many continue to repeatedly meditate on His name to the end of their lives. With so many of God's creatures meditating on Him and "speaking" about Him, if He were to create as many more, still they would not be able to speak enough about Him or to describe Him.. This is to illustrate the concept that God is and will always be greater than what His creatures can comprehend. So, how does Nanak describe God? Nanak says God the only True and unchanging one, is as He wishes to be! Anyone critical and disparaging of God, according to Nanak, does so only out of utter ignorance. Here Nanak, absolutely without malice, describes such a person as a "peasant among peasants".

STANZA 27

Nanak muses in wonderment, how grand the *doorway* is that leads to the wondrous *house* where God is sitting serenely and looking after His entire creation. Further, Nanak answers this question and expresses what he experienced.

Resounding Heavenly musical notes reverberate there, and there are countless musical notes (The word *naad* (ਨਾਦ) here refers to sonorous notes produced by blowing into conch shells, trumpet or similar musical instruments) and countless musicians who play them. There are countless *Raagas* and *Raaganees* – the musical modes and their derivatives (expressed as feminine gender according to traditions of classical Indian Music) and countless singers who sing those songs. Also singing in God's praise are countless airs (gases), waters (liquids), and fires. *Yama*⁽¹⁰⁾ the god of destiny and death also sings God's praise even when he is busy determine the *Karmas* of the souls that come to him for judgement. *Chitra Gupta*⁽²³⁾, the divine scribe also keeps singing God's praise while performing his duties as a scribe to record the deeds of mortal creatures. The gods and goddesses like *Brahma*, *Shiva*, goddess *Paarvati*, who were elevated to their stature by God Himself, always sing God's praise. *Indra*⁽⁷⁾ and other gods in his court also sing God's praise. To emphasize further the merits of praising God, Nanak continues to enumerate the entities and creatures that constantly praise and show their devotion to Him. Thus, 'the divine ones, the holy ones, the pure and chaste ones, the brave warriors, the scholars, pundits, the Vedas and those who read the Vedas through and eons⁽³⁰⁾. Countless enchanting maidens sing God's praise - in the heaven, in the nether world, and in the middle of all of these - on the earth. The jewels (among minerals and among living creatures) that God created sing His praise and so do all the holy places of pilgrimage⁽⁹⁾. The powerful warriors and all the four sources and treasures of life⁽²⁷⁾ sing God's praise at all times. The continents, the world and the whole universe that God created constantly sing His

praise. And, only those can sing His praise that are beloved of God and are sanguine with His love and are devoted to Him.

These are just a few examples replete with personages from the ancient scriptures and mythology of India. Nanak continues - how many more are there that sing God's praise at all times is beyond comprehension! God is the final and only truth that never changes. God is the true Master and His name is synonymous with Him. He, who has created this creation, is True now He will be True for ever. God created creatures in countless colors and shapes and constantly looks after his creatures with great love and passion. In turn His creatures return the love by constantly praising Him. God does whatever pleases Him and there is no other entity that can give him any command. God is the Master, He is the Lord and "Nanak lives by His will".

STANZA 28

Absolute humility is needed when praying to God. This could be seen in the previous stanza where all the other entities "sing" in praise of God. The theme continues in this stanza as well.

Nanak recommends that in our minds we don the appearance of a beggar. Appearance of a beggar in medieval northern India was with a long loosely fitting cloak of coarse fabric, a smear of ash on forehead, earrings, a begging bowl and a staff or walking stick. In these lines Nanak uses metaphors to poetically accost his Sikhs and followers to wear the ear rings of contentment, make humility your receptacle, wear the ash of absolute devotion. The robe you wear is the awareness of mortality and a chaste body, and let self discipline be your staff to support you in your need. With such devotion and humility comes the respect for all creatures and all humans irrespective of race, religion or sect. Nanak mentioned, for an example, a sect of yogis (Aa-ee Panth, ਆਈ ਪੰਥ) who treated entire human race as one. When one conquers his mind and behavior, it is like conquering everything that matters – the whole world.

After these sermons Nanak goes on to say, I salute, I salute You O Lord, the Eternal, Immaculate, without limits of any kind and who never changes with passage of time.

STANZA 29

Nanak continues to use metaphors for his sermons in this stanza and says; make divine knowledge your food for sustenance, kindness the storehouse that never depletes and pay heed to the resounding cosmic music that is playing everywhere and in every heart. God is the Lord of everything and all creatures are his subjects. Worldly wealth is an illusion and miracles are worthless and must be shunned. Union and separation are destinies controlled by Him and this is how the affairs of His creation are run.

Nanak says, I salute, I salute You O Lord, the Eternal, Immaculate, without limits of any kind and who never changes with passage of time.

STANZA 30

There is a mythological story that Maya the Goddess mother mysteriously conceived and gave birth to three offspring. These were the three gods: Brahma the creator, Vishnu the provider or preserver and Shiva the destroyer. Nanak referred to this view but stresses that this is just a myth. God himself created the universe and runs it as He wills and commands. God is so great that He did not need any such help or support to create the creation.

God looks after everything in the universe though He Himself is invisible to human eyes. Nanak called this the greatest wonder!

Nanak prays and salutes repetitively to God, the Eternal, Immaculate, without limits of any kind and who never changes with passage of time.

STANZA 31

God prevails everywhere in the Universe. 'He has his "seat" in every world' implies that he is present and rules every world, known and unknown to mankind.

God created the entire creation all together and all at once. This one statement about the creation goes contrary to creation theories of almost all other religions and earlier societies that ventured to tackle this human query but is well aligned to the most modern scientific creation theory of 'Big Bang' even though Nanak stated it over five hundred years ago – before Galileo came to the World scene. Nanak continues: God the creator has created the universe and lovingly looks after it. God is True and His creation is also True and not an illusion. "I pray and praise Him repeatedly. God, the Eternal, Immaculate, without limits of any kind and who never changes with passage of time."

STANZA 32

Nanak's devotion to God was absolute. It was this devotion that prompted Nanak to express in the words of this stanza. Nanak says, if my one tongue turned into hundred thousand tongues, and if each of those tongues changed into two million tongues again, with each of those tongues I would be saying the name of God hundreds of thousands of times and then keep repeating over and over again. This is the way to rise and come close to the One, God - one step of ladder at a time. It is like an insect that hears the stories of the vast sky and flies up following those that went before it. Nanak says: it is by God's will and grace one gets this longing and come close to Him. Everything else is falsehood perpetuated by egotistic liars.

STANZA 33

All powers of man are derived and limited. Without will of God man has no power to speak or to keep quiet. Man has no power to give anything and no power to even ask or beg for what he thinks he needs. Man has no control over his life and death or get rich and have tranquility and peace of mind. Man is unable to indulge in intellectual or spiritual pursuits and machinate his own affairs to become free of the travails of living. The One, God, who has all these and all the

powers, is looking after all creatures. In conclusion: Nanak says that no one is superior or inferior in His realm.

STANZA 34

With this stanza Nanak starts to describe different physical and metaphysical realms of existence. This stanza defines the earth and the creatures living on it.

God created night and day, Seasons, months (thiti = date), weeks (vaar – day of week), air, water, fire and nether regions. In the middle of all of these he placed the earth where *Dharma* the divine law, charity and compassion prevail. Then he placed there creatures of many kinds and aptitudes with countless variety of names. God watches over them and their actions and rewards them accordingly. He is the Truth⁽³³⁾ and His court and judgments are also the Truth. By His grace and will the chosen ones are also there, on earth, resplendent, honored and to be leaders of the human society. God Himself selected them and marked them to be identified.

There, on earth, creatures of all levels of accomplishment – those with high spiritual status and those who are “raw” and are just starting their journey – are present. They are given opportunity to improve themselves by their actions and devotion to God. Their final accomplishments are judged after they leave this realm.

STANZA 35

Referring to the previous stanza (34) Nanak reaffirms that that was the description of the realm of the earth where the divine laws, the *Dharma* prevails. Now, Nanak states that the realm of enlightenment and knowledge will be described.

In the realm of enlightenment one gets to know that there are countless airs, waters and fires in the universe. There are countless gods and demigods like *Indra* and *Shiva*. And that there are countless Brahmas who keep on creating innumerable shapes with infinite beauty and adorn them in innumerable and beautiful drapes.

There are countless earths (see Stanza 34) which are the fields of action and countless mountains (physical and metaphysical) there to climb and conquer. There are countless *Dhruvas* devoted to God and countless are the teachings for them. That is, there are countless ways that *Dhruvas*, those devoted to God, are taught to show their devotion and pray to God. There are countless other deities like Indra. There are countless worlds and countless countries in them.

There are countless prophets, countless divine beings and countless who have mystical powers. There are countless goddesses in countless pleasing manifestations. There are countless other deities and countless evil giants who torment the benign deities. There are countless holy sages in the universe and countless jewels (animate and inanimate) in countless oceans.

There are countless resources. The countless "resources" in this line refers to source of wealth of all kinds. Minerals (*khaannee*) and crops are drawn from the earth to create physical wealth. It also refers to the wealth of life in this world, which, according to *Gurbaannee*, is manifested through the four forms (of *khannee*) (1) *Anddaj*, born in the form of eggs, like birds. (2) *Jeraj*, birth from womb or vagina like mammals. (3) *Setaj*, Birth from a spontaneous process like that of bacteria and amoeba. (4) *Ut-bhuj*, birth by breaking out through the surface of the earth- like vegetable matter, plants and trees.

There are countless scriptures and languages. There are countless kings and countless are their subjects. Countless also are the wise people who devote their entire consciousness to meditate on God's name and countless those who are His servants. Nanak emphatically says that there absolutely is no end to God's creation.

STANZA 36

Nanak sums up the previous stanza saying that knowledge is powerful and supreme in the realm of enlightenment. There the heavenly music plays and many other pleasing celebrations are going on at all times. It is full of countless delights and pleasures that are derived through enlightenment and knowledge.

Nanak now describes the realm of hard work, toil and spiritual accomplishments⁽³³⁾. In this realm, the realm of toil and bliss, the immaculate beauty is the guiding principle. Here the spiritual beings create things of utmost beauty and grace. Their efforts and their accomplishments are beyond description. Any attempt to describe them is destined to fail and cause remorse. In this realm spiritual consciousness, resolute mind, divine awareness, faith and knowledge of the wise and pious men are created.

STANZA 37

In this stanza Nanak preaches about two realms, the realm of Action and the realm of Truth.

Strength and power are the principal attributes in the realm of action. The actions that are required to please God and to do good, pious deeds. Such actions require extreme moral and spiritual strength and the strength is derived from God Himself. There is no other source that can provide the strength and power to do His bidding. Those who embark on such a path are the great warriors and heroes—epitomes of strength. Their mind is completely filled with thoughts of God. In this realm everyone is acutely focused on and fully attached to the glory of God. These are the most pristine and beautiful beings. Those who perpetually have God in their mind neither ever die nor are beguiled and stray from the righteous path. This is the realm of the most devoted (*Bhagat*, saints) ones who live there, eternally, in blissful devotion.

God dwells in the realm of Truth. There he creates whatever He wishes to and watches over His creation with great love and benevolence. In this realm there are countless continents, worlds, and galaxies there is no end to it in any direction. This realm is full of countless earths of innumerable sizes and shapes. They get their purpose and play their role in the universe by His command. God watches over all of His creation and He is pleased as he thinks about it. After describing eloquently this far Nanak finds himself overcome with a sense of great humility and speechlessness and just says that to describe all of this is extremely “hard”.

STANZA 38

In this, final stanza, Nanak has words of advice for molding our lives. Nanak gives example of how a goldsmith uses his tools to create beautiful creations. Nanak advises, use continence as your hearth, have patience like a goldsmith, make wisdom your anvil and holy teachings (scriptures) your tools. Have understanding as your cloak of renunciation, let extreme devotion to God be the fire and a chaste body the crucible. What you create with all these will be the True Word cast in the Divine mint. Those who have accomplished these “Karmas”, by God’s grace shall eternally be showered with God’s blessings!

SALOK

Air is Guru, Water the father, this great earth is the mother and day and night are acting as two (poetically expressed as female and male) nurses. Life in this world is playing its roles in the care of these. All actions, good and bad, are always watched by the Master. By their actions some come close to Him and some get farther. Those who devote their minds to God and meditate on His name, their toils and efforts are rewarded upon leaving this world. Their faces aglow, they are relieved of the cycles of transmigration.

In these six lines of epilogue Nanak sums up the vicissitudes of life on earth. God provided all the needs of his creatures. Now it is up to them to use the opportunity and time to either seek the grace of God and get eternal bliss, or get entangled in the worldly pursuits alone and be trapped in the cycles of transmigration.

FOOTNOTES

1. This phrase can be literally translated as, "His Name is Truth" or "Truth is His Name". The meaning of the statement is that God and His Name is the ultimate truth that never changes. Everything else in the universe is in a state of constant change.
2. Get the gift of knowing Him and be able to praise Him.
3. The lines written in the form of a question, "Who can...?", imply an answer, "No one can...!" because no one can fully understand and know...!
4. Reference here is to gods in ancient Indian mythology. Eesar = Shiva, the god of destruction, Gorakh = Vishnu, the provider, Barama or Brahma = the creator and Paarbatee = consort of Shiva. Maa-ee means mother.
5. "Dhawal" refers to a proverbial white bull that carries the earth on its shoulders. More reference to Dhawal is in stanza 16.
6. Deep = island or continent, Lo-a = world or Earth, Paataal = nether regions.
7. Reference is to gods from ancient Indian mythology same as in the footnote (4). New one here is *Indu* or Indra, who rules the kingdom of gods - heaven and controls rain on earth.
8. Ancient Indian (Hindu) scriptures, Shastras, Smritis and Vedas are mentioned.
9. Atthasath = sixty-eight (68), holy places of pilgrimage according to ancient Indian (Hindu) culture. Bathing at these places is considered highest acts of piety.
10. According to Indian (Hindu) mythology: Jam, or *Yama* in Sanskrit (Jamdoot or Yamadoot, literally, Yama's agent) is the god of death who takes the spirit of the person, upon death, away from the body for final judgement. Yama is also known as Dharamraaj, the enforcer of law of

destiny. *Yama* and *Jamdoot* cause mortal fear of death and punishment in the minds of the people.

11. A guru is a teacher and a mentor who brings God's word to his follower, the Sikh. Sikh literally means a student or a disciple.
12. "Wander not..." in the cycles of transmigration or cycles of births and deaths.
13. "Chosen ones" are individuals chosen and "accepted" by God, based on their devotion, actions and piety. NOT a race or any group of people.
14. Created. God's work of art.
15. Evil deeds and sins described in this stanza are committed by many. Ultimately they die without achieving anything.
16. This line, a literal translation, means that to call them countless is a gross understatement and causes trepidation.
17. "Baanee" is, collectively, all the writings of Gurus and those compiled in **Guru Granth Sahib** and also those blessed and accepted by the Gurus in person. It includes Japu Jee Sahib. Baanee is God's message to all humankind.
18. Guru Nanak, who wrote this message- "Japujee Sahib".
19. Even a little praise of God brings about pious behavior.
20. Puraann = Hindu scripture, Kuraann = Islamic scripture Koran (Bible has the same creation theory). These lines are not meant to be critical of the Hindu and Islam religions, only to affirm that they did not know how and when the creation was created. Nanak himself did not claim to know that either.
21. ...have raised all these questions without finding an answer.
22. Reference here is to Ancient Indian epic of Mahabharata, where Krishna and Gopies, the maidens of the town, are also devoted to and "speak of" (= praise) God.
23. In ancient Indian mythology, Chitra Gupta is the scribe who records all actions of every human being. These records are reviewed by Dharam

Raja (= Yama, see footnote 10) for judging the soul after it migrates to the next world after death.

24. Khannee Chaaray = Life created through all four sources: eggs, like birds and reptiles; from womb, like humans and beasts; spontaneously, like amoebae and from ground like vegetation.
25. Universe including earth, moon, sun, and stars, from Sanskrit "*Brahmaand*". Also referred to as galaxies in this text.
26. Maya = Illusion, The deceptive attractions of the material world, Wealth.
27. An insect, a lowly person.
28. Dhruva, in ancient Indian mythology, was a child, totally devoted to God. He was eventually granted an important place among stars. The North Star, or Pole Star or Polaris is known as Dhruva taara (taara = star).
29. **Karma**: mentioned in the writings of Gurus refers to the sum of all the actions of an individual through all the lifetimes that the soul had been incarnated. It is the cause. Effect of which one may reap in a present while doing new karmas - good or bad. This concept is also presented very lucidly in *Gurubaanee* as, "...Aapay beej aapay hee khaahu...", one shall eat what one sows.
30. **Yuga(s)**: Are major division of cosmic time as related to human society on earth, according to Indian (Hindu) scriptures – Purannas, Mahaabhaarat and Ramayann. It is also described in "MAHAN KOSH, an Encyclopedia of Sikh Literature" by Bhai Kahan Singh Nabha. There are four Yugas: Sat-Yuga, Treta, Dvaapar and Kali-Yug. In human terms they add up to 4.32 million years. In Guru Nanak's time Kali-Yug, which spans longest period, was at its peak. The present times are also in the Kali-Yug, the last of the four.
31. "he", "him" and "his" used in the text is to represent any entity other than God and is not gender specific, unless it is for a "proper" person or entity. Whether it is for a human person or other entity depends on the context.

32. Nature (ਕਰਤ) in this, STANZA 17th, is how Nanak addresses God. Thus Nature as a whole is a manifestation of God.
33. STANZA 36: *Saram Khand* is translated here as the realm of “effort, hard work, toil and accomplishments”. This is based on the interpretation in the “Mahan Kosh” (Encyclopedia of Sikh Literature) by Bhai Kahan Singh Nabha. This interpretation also aligns well with the descriptions of the realm in the rest of the stanza. Some authors have interpreted this (*Saram Khand*) as the realm of modesty. See index of words for *saram*.

PART 3

Glossary of Words in Japujee Sahib

INTRODUCTION

This simplified dictionary lists and gives meanings of the words that appear in the original Gurumukhee Baannee in Japuji Sahib. It is meant to be a quick reference while reading the Japuji and is not meant to replace the regular dictionary which may help a greater understanding of the individual words. It is arranged in the sequence of Roman alphabets of pronunciation of the words in the Japujee Sahib – starting on page 7. Each entry is in a sequence that gives first the Romanized Gurumukhee word then the word as written in Gurumukhee, then its part of speech in parentheses and then the meaning followed by a period. At the end any derivation of, and notes about the word, are *italicized*. This sequence is represented by examples in the lines below. Only the primary part of speech is given. For example only (noun) is given whether the word is a proper noun, abstract noun etc. The key to pronunciation is given in the beginning, starting on page 3. If more than one meaning is given, the most literal is given first and subsequently more abstract and translational meanings are given. If a word has more than one unrelated meanings they are separated by numbering them. Additionally, numbers 1 through 9 and zero are included. Also, All forms of a word are included, for example, Gi-aan, Gi-aani and Gi-aanu, even though they all mean the same. Explanation for difference in their forms is outside the scope of this work.

Romanized, ਗੁਰਮੁਖੀ (noun) Meaning. *derivation or notes.*

Gurumukhee, ਗੁਰਮੁਖੀ (noun) Script of Punjabi language. *Developed and made popular by Guru Angad.*

Abbreviations:

adv. = adverb
fem = feminine gender
masc = masculine gender
pl = plural
pron = pronoun
third per = third person
past = past tense

adj. = adjective
first per = first person
music = music
Prep = preposition
second per = second person
verb = verb

conj = conjunction
Inter = interjection
Noun = noun
pres = present tense
sing = singular
future = future tense

Glossary

Aadesu, ਅਦੇਸੁ (verb) Salute, Bow.

Aadi, ਅਦਿ (noun or adj.) Before anything else, The first, of or before a beginning. *Sanskrit: Aadi = of or from the beginning.*

AA-ee, ਆਈ (pron, fem) (1) The one that comes, comes, is coming. (2) A medieval sect in India which preached equality of all humans – no trace of this sect is left in the present society in India.

Aagaas, ਆਗਾਸ (noun) Sky, Firmament. *A poetic form of Aakaas – see below.*

Aagaasa, ਆਗਾਸਾ (noun, pl) Numerous skies

Aakaar, ਆਕਾਰ (noun) Shape, Form.

Aakaas, ਆਕਾਸ (noun) Sky, Firmament. *Also see 'Aagaas'.*

Aakha, ਆਖਾ (noun) To say, Said, To Describe, Described.

Aakhae, ਆਖੈ (verb, pl) Say, Says.

Aakhahi, ਆਖਹਿ (verb) To say, Says, Pleads for.

Aakhahu, ਆਖਹੁ (verb) Say, Accept (A request).

Aakhanni, ਆਖਣਿ (verb, pl) Say, says. *Plural form may be used for expression of respect or reverence for single person.*

Aakhannu, ਆਖਣੁ (verb, third per.) Say, Pronounce. *See 'Aakhanni'.*

Aakhee-ae, ਆਖੀਐ (verb) say. *A form of imploration.*

Aakhi, ਆਖਿ (verb) To Say, To pronounce.

Aakhi-aa, ਆਖਿਆ (verb, past, past part.) Said.

Aakhi-ahi, ਆਖਿਅਹਿ (verb, first per, pl) To say, To pronounce, To speak.

Aapay, ਆਪੇ (noun) Himself, By oneself, Without help.

Aapanna, ਆਪਣਾ (adj) Own.

Aapannee, ਆਪਣੀ (adj, fem) Own.

Aapau, ਆਪੋ (pron) Self, oneself.

Aapay, ਆਪੇ (pron) By Himself, Oneself.

Aapi ਆਪਿ (Pron) Himself, Oneself, Without external help or influence.

Aapo - Aapannee, ਆਪੇ ਆਪਣੀ (pron, fem) Own, everyone's own.

Aapu, ਆਪੁ (pron) Self, Oneself.

Aaraja, ਆਰਜਾ (noun) Age, Life span, Longevity. *Sanskrit/Hindi: Aayoo.*

Aasannu, ਆਸਣੁ (noun) A Seat, Throne, Chair.

Aathi, ਆਥਿ (noun) Wealth. *Sanskrit: Arth (pronounced as 'Earth') = Wealth, Money.*

Aavae, ਆਵੈ (verb) Comes, Happens.

Aava-ee, ਆਵਈ (verb) Comes. *Sometimes this word is used as a secondary verb in a sentence.*

Aavahi, ਆਵਹਿ (verb) Comes (Same as Aavae).

Aavahu, ਆਵਹੁ (verb) To Come.

Aavani, ਆਵਨਿ (verb, pl.) Come, coming.

Aesa, ਐਸਾ (adj) Such a..., Like this.

Agae, ਅਗੈ (noun) In front of, In front, To (a recipient), Later, Next.

Agam, ਅਗਮ (adj.) Inaccessible, Beyond reach.

Aganee, ਅਗਨੀ (noun) Fire.

Agani, ਅਗਨਿ (noun) Fire.

Aharanni, ਅਹਰਣਿ (noun) Anvil.

Ajoonee, ਅਜੂਨੀ (adjective) Not born, The one who has never gone through the process of conception and birth. *Joon means a species or creature that had to pass through a vagina (Sanskrit: Yoni) in order to come to existence.*

Akaal, ਅਕਾਲ (adjective or noun) Eternal. Timeless.

Akhara, ਅਖਰਾ (noun) To the Words, By words.

Akharee, ਅਖਰੀ (verb) By means of Words, Through words.

Amar, ਅਮਰ (adj) Without death, eternal, (Famous person who is remembered by people long after his death).

Amrit, ਅੰਮ੍ਰਿਤ (noun) The Nectar of life, Mythical water that, when drunk, gives eternal life and youth.

Amritu, ਅੰਮ੍ਰਿਤੁ (noun) The Nectar of life. *Same as 'Amrit'.*

Amul, ਅਮੁਲ (adj.) Priceless, Precious.

Amula, ਅਮੁਲਾ (noun, pl.) Priceless, Precious.

Amulo, ਅਮੁਲੋ (conj) More precious compared to....

Amulu, ਅਮੁਲੁ (adj.) Priceless, Precious (Same as Amul).

Anaadi, ਅਨਾਦਿ (adj) Primal, Without a beginning, Eternal.

Anaahati, ਅਨਾਹਤਿ (adj.) Without limits, Without end. *Ana (in English un-) =without, opposite of, and Persian, Urdu: had = Limit or boundary*

Anandu, ਅਨੰਦੁ (noun) Pleasure, Joy.

Anant, ਅਨੰਤ (adj.) Without limits, With no end. *See "Ant".*

Anek, ਅਨੇਕ (adj) Countless, Many. *Sanskrit/Hindi: Ek = one. An- (ਅਨ-) at beginning of the word gives it opposite meaning thus, "not" one.*

Andar, ਅੰਦਰ (noun) Within, inside.

Andari, ਅੰਦਰਿ (noun) Among, In, Inside.

Andh, ਅੰਧ (adj) Blind. *'Ignorant', by implication.*

Andhay, ਅੰਧੇ (noun, adj, pl) Blind.

Aneelu, ਅਨੀਲੁ (adj) Formless, Limitless, Colorless, Effulgent, Aglow.

Anoop, ਅਨੂਪ (adj) Wonderful, Awesome, Amazing, Beyond description, incomparable.

Ant, ਅੰਤ (noun) End.

Antargati, ਅੰਤਰਗਤਿ (noun) In the mind, Deep in the heart, mind and soul.

Antu, ਅੰਤੁ (noun) End.

Apaar, ਅਪਾਰ (Adj) Without limit.

Apaaru, ਅਪਾਰੁ (Adj) Without limit.

Asankh, ਅਸੰਖ (adj.) Beyond count, Countless. *Sanskrit/Hindi: Sankhya = a number or count. A (ਅ) at beginning of the word gives it opposite meaning thus, "not", or "without" count.*

Asankha, ਅਸੰਖਾ (adj. pl) Beyond count, Countless. *Same as Asankh, with greater emphasis.*

Asgaahu, ਅਸਗਾਹੁ (adj.) Unachievable, Unfathomable, Far beyond reach.

Asulu, ਅਸੁਲੁ (adj) Actual, Real, As a matter of fact. *Urdu: Asal = Real, Original, Factual.*

Atay, ਅਤੇ (conj) And.

Atth, ਅਠ ੮ (noun) Number or Numeral eight (8).

Atthaarah, ਅਠਾਰਹ (noun) Eighteen (18).

Atthsatthi, ਅਠਸਠਿ (noun) Sixty-eight (68), Sixty-eight, Refers to 68 places of pilgrimage according to Indian culture.

Avara, ਅਵਰਾ (adj) Base, Lowly, Worthless.

Baahari, ਬਾਹਰਿ (noun) Outside, Without.

Baannee, ਬਾਣੀ (noun) (1)The Divine Text, The Holy words, Scriptures. (2) The guiding principles, guiding light. (3) Language(s).

Baanni, ਬਾਣਿ (noun) The Divine Text, The Holy words. (*Same as Baannee*).

Baesantaru, ਬੈਸੰਤਰੁ (noun) Fire.

Baethay, ਬੈਠੇ (verb, pl) Seated.

Bahi, ਬਹਿ (verb) Sit, Rest.

Bahut, ਬਹੁਤ (adj) Very, Much, Great.

Bahuta, ਬਹੁਤਾ (adj) More, Much, Great.

Bakhasay, ਬਖਸੇ (verb) Gives (as a boon).

Bakhasees, ਬਖਸੀਸ (noun) Gift, Boon, Charity, Hand-out.

Bana, ਬੰਨਾ (verb) To carry, To own, Baggage.

Bandi, ਬੰਦਿ (noun) Bondage, Closed, Shut.

Barama, ਬਰਮਾ (noun) Brahma of Hindu trinity of gods.

Baramaa-u, ਬਰਮਾਉ (verb) To create. *An act of or like Brahma, the "creator" in Trinity according to Hindu mythology.*

Baramay, ਬਰਮੇ (noun, pl) Brahma of Hindu trinity of gods. *In plural it implies there are countless such deities in the universe.*

Beeji, ਬੀਜਿ (verb) To Sow, To plant a seed.

Bhaag, ਭਾਗ (noun) (1) Destiny, (2) Share.

Bhaa-i, ਭਾਇ (noun) (1)Sentiment, thought, Love, (2) Part of..., (3) Brother.

Bhaakhi-aa, ਭਾਖਿਆ (verb) (1)To explain, spoken (2) To eat. *Sanskrit/Hindi: (1) Bhaasha = language, (2) Bhakshann = To eat*

Bhaali, ਭਾਲਿ (verb) Search, Explore, Investigate.

Bhaandda, ਭੰਡਾ (noun) Pot, Pan, Container, Body.

- Bhaannay, ਭਾਨੈ (noun) refers to liking or love, (God's) Will.
- Bhaar, ਭਾਰ (noun) Weight, Mass, Burden, (*implied*) Wealth.
- Bhaaru, ਭਾਰੂ (noun) Weight, Mass, Burden.
- Bhaatee, ਭਾਤੀ (adj) Types, Kinds (of).
- Bhaa-u, ਭਾਉ (noun) (1) Meaning, (2) Feeling, (3) Effect, Impression, (4) A part of... (5) To be (present), (6) Condition, A state of mind, (7) Belief, Trust, (8) Opinion, (9) Affection, Love
- Bhaava, ਭਾਵਾ (adv) Be liked, Be loved.
- Bhaavae, ਭਾਵੈ (verb) Pleases, Is Liked by....
- Bhaavani, ਭਾਵਨਿ (verb, pl) Please, Liked.
- Bhagat, ਭਗਤ (noun) Devotee.
- Bhagata, ਭਗਤਾ (adv, pl.) Those devoted to God, To the pious ones, To the devout.
- Bhagati, ਭਗਤਿ (noun) Devotion, Dedication, Piety.
- Bhakh, ਭਖ (verb) To eat, To get.
- Bhakhu, ਭਖੁ (verb) To eat, To get.
- Bhalee, ਭਲੀ (adj, fem) Good, Kind, Benevolent (act).
- Bhandaar, ਭੰਡਾਰ (noun) Treasure, A storehouse. *Usually of food supplies or precious things.*
- Bhandaaranni, ਭੰਡਾਰਨਿ (noun, pl.) Storehouses, Treasure.
- Bhandaaree, ਭੰਡਾਰੀ (noun) One who guards and manages treasures and provisions, A provider.
Vishnu, one of the three gods of Hindu trinity – the provider. The other two are Brahma – the creator and Shiva – the destroyer.
- Bharee-ae, ਭਰੀਐ (verb) Fill.
- Bharpoor, ਭਰਪੂਰ (adj) Abundantly or completely full.
- Bha-u, ਭਉ (noun) Fear, Fear of God.
- Bhavaa-ee-ahi, ਭਵਾਈਅਹਿ (verb) (1) To wander, (2) Go through cycles of transmigration.
- Bhavae, ਭਵੈ (verb) Happen, Likes, Wills.
- Bhavahi, ਭਵਹਿ (verb) (1) Happen, Endure, (2) Like.
- Bhavann, ਭਵਣ (noun) (1) World, Universe, The Creation. (2) Wandering – physically or in transmigration. (3) House, abode.
- Bhed, ਭੇਦ (noun) Secret.
- Bhee, ਭੀ (adv) Also.
- Bhi, ਭਿ (adv) Also. *Same as 'Bhee'.*
- Bhikh, ਭਿਖ (verb/noun) To beg, Alms.
- Bhookh, ਭੁੱਖ (noun) Hunger. *Same as Bhukh.*
- Bhoomee, ਭੂਮੀ (noun) Field, Land, Earth.
- Bhugati, ਭੁਗਤਿ (noun) Food.
- Bhukh, ਭੁੱਖ (noun) Hunger.

Bhukhi-aa, ਭੁਖਿਆ (adjective) By maintaining hunger, By practicing hunger as means of self control.

Bibhooti, ਬਿਭੂਤਿ (noun) Holy ash – given as blessings and also smeared on their own forehead or whole body by Hindu ascetics

Bil-laahi, ਬਿਲਲਾਹਿ (verb) Show passion, Crave.

Binod, ਬਿਨੋਦ (noun) Merriment, Pleasure, Delight.

Bolannu, ਬੋਲਣੁ (noun) The speech, Spoken word/s.

Bolee-ae, ਬੋਲੀਐ (verb) To speak, To say.

Bolu, ਬੋਲੁ (verb) Say, Speak..

Budh, ਬੁਧ (noun, singu or pl) Enlightened person, Wise one, not necessarily the Lord Buddha of Buddhism.

Budhi, ਬੁਧਿ (noun) Intelligence, Enlightenment.

Bujhaa-ee, ਬੁਝਾਈ (verb) Explained, Made to understand, Proclaimed.

Bujhae, ਬੁਝੈ (noun) Understands, Knows.

Buri-aa-ee-aa, ਬੁਰਿਆਈਆ (adj, pl, fem) Bad qualities, Bad deeds.

Chaar, ਚਾਰ, ੪ (noun) Number or the Numeral 4.

Chaar, ਚਾਰ (adj.) Virtues, Nobility. *Hindi: Aachaar = Character, Virtues, Behavior.*

Chaaray, ਚਾਰੇ (noun) All four. *See 'Jug' for a clarification.*

Chaa-u, ਚਾਉ (noun) A fervent desire, Passion.

Chalaa-ay, ਚਲਾਏ (verb) Runs, Operates, Conducts.

Chalaavahi, ਚਲਾਵਹਿ (verb) Runs, Operates, Conducts.

Chalaavae, ਚਲਾਵੈ (verb) Runs, Operates, Conducts.

Chalae, ਚਲੈ (verb) Goes, Accompanies.

Chalanna, ਚਲਣਾ (noun) To go, To follow, To accept.

Chand, ਚੰਦ (noun) Moon.

Changa, ਚੰਗਾ (adj) Good, Well.

Changi-aa-ee-aa, ਚੰਗਿਆਈਆ (adj. pl, fem) Good qualities, Good deeds.

Charree-ae, ਚੜੀਐ (verb, pl.) To climb, To ride, By climbing, By riding.

Chelay, ਚੇਲੇ (noun, pl.) Disciples, Followers, Students Descendents.

Chhay, ਛੇ, ੬ (noun) Numeral 6.

Chhutee, ਛੁਟੈ, (verb) Separate, Detach, Leave, Abandoned

Chhutee, ਛੁਟੀ, (verb, fem) Separate, Detach, Part with, Rid of, Liberated from, Leave.

Chiti, ਚਿਤਿ (noun) Mind.

Chitu-Gupatu, ਚਿਤੁ ਗੁਪਤੁ (noun) Chitra-Gupta, the Hindu mythological god that records all the deeds of all creatures.

Chor, ਚੋਰ (noun) Thief.

Chota, ਚੋਟਾ (noun) Hit, Blow, Injury.

Chup, ਚੁਪ (noun) Silence, Peace, Tranquility.

Chupai, ਚੁਪੈ (noun) By silence, By maintaining silence.

Da, ਦਾ (pron, masc) Of.

Daa-ee, ਦਾਈ (noun, fem) Nurse.

Daa-i-aa, ਦਾਇਆ (noun, masc) Nurse.

Daanav, ਦਾਨਵ (noun) Monster, Demon. Enemies of gods. *Antonym: "Dev"*.

Daanu, ਦਾਨੁ (verb or noun) Given, Charity, Alms.

Daata, ਦਾਤਾ (noun) The giver, The provider, Benefactor, God.

Daataar, ਦਾਤਾਰ (noun) A giver, Provider, God.

Daataaru, ਦਾਤਾਰੁ (noun) The giver, The one who gives, The provider, God.

Daati, ਦਾਤਿ (noun) Gift, Blessing.

Da-i-aa, ਦਇਆ (noun) Kindness, Compassion, Mercy.

Darbaaru, ਦਰਬਾਰੁ (noun) The court, The Royal congregation.

Dargahi, ਦਰਗਹਿ (noun) (in the) Court of God, (in the) presence of God.

Dari, ਦਰਿ (noun) Doorway, Gateway.

Daru, ਦਰੁ (noun) Door, Gateway (Hindi: *dvaar*)

Dariyaa-u, ਦਰਿਆਉ (noun, pl) Rivers.

Dasoonnee, ਦਸੁਣੀ (adj) Times ten, Multiplied by ten.

Datu, ਦਤੁ (noun) Given for charity

Day, ਦੇ (verb) Gives.

Day-i, ਦੇਇ (verb) Gives.

Ddandda, ਡੰਡਾ (noun) Staff, Stick, Scepter.

Ddhaali, ਢਾਲਿ (verb) Pour, Mold, Cast.

Deda, ਦੇਦਾ (verb) Giver, (God), Gives.

Dee, ਦੀ (pron, fem) Of, Belongs to.

Deebaannu, ਦੀਬਾਣੁ (noun) A court. A king's court. *In stanza 30, the phrase, "Ik Laa-ay deebaannu" points to Shiva the god of destruction and one of the hindu trinity.*

Deep, ਦੀਪ (noun) Island, Continent.

Deh, ਦੇਹ (verb) (1) To give, Gives, (2) Body, Human body.

Dehi, ਦੇਹਿ (verb) Give (me).

Denni, ਦੇਣਿ (verb) To give, By giving.

Des, ਦੇਸ (noun, singu or pl.) Country, Lands, Nation(s).

Dev, ਦੇਵ (noun, masc) A holy spiritual being, A god. *Antonym: "Daanav"*.

Devati-aa, ਦੇਵਤਿਆ (noun, pl) To or about gods.

Devee, ਦੇਵੀ (noun, fem) A holy being, A goddess.

Dhaaray, ਧਾਰੇ (verb, pl) Held together.

Dhaatu, ਧਾਤੁ (noun) Metal. *Also implies material, substance or thing.*

Dhanu, ਧਨੁ (noun) Wealth, Riches.

Dharam, ਧਰਮ (noun) Religion, *Dharma*, The divine law, Law of justice, Duty.

Dharamu, ਧਰਮੁ (noun) (1) Religion, (2) The god of judgment according to Indian (Hindu) mythology.

Dharatee, ਧਰਤੀ (noun) Earth

Dharati, ਧਰਤਿ (noun) Earth.

Dharay, ਧਰੇ (noun) To hold, To have, To impose.

Dhau, ਧੋਲੁ (noun) (1) A mythical white bull that holds the earth up on one of its horns, (2) White.

Dhaval, ਧਵਲ (noun) (1) A mythical white bull that holds the earth up on one of its horns, (2) White. *Same as Dhau.*

Dhavaale, ਧਵਾਲੇ (adj) of, on, by...Dhaval (*See Dhaval*).

Dheeraj, ਧੀਰਜੁ (noun) Patience.

Dhi-aa-i-aa, ਧਿਆਇਆ (verb, past) Meditated, Concentrated mind's focus on....

Dhi-aan, ਧਿਆਨ (noun) Concentration, Mental state of meditation.

Dhi-aanu, ਧਿਆਨੁ (noun) Concentration, Mental state of meditation. *Same as Dhi-aan.*

Dho-i, ਧੋਇ (verb) Wash, Clean.

Dhoo, ਧੂ (noun) A child devotee who loved God More than anything else. According to legend, he was placed in the most prominent place in the Universe as polestar or, Polaris. *Hindi / Sanskrit: Dhruva.*

Dhopae, ਧੋਧੇ (verb) Wash, Act of washing.

Dhotae, ਧੋਤੇ (verb) by Washing.

Disae, ਦਿਸੈ (verb) Visible, Seems to be, Appears to be. *Sanskrit: Drishti = Sense of vision.*

Divasu, ਦਿਵਸੁ (noun) Day. *Opposite of night.*

Do, ਦੋ, ੨ (noun) Numeral 2.

Doo, ਦੂ (noun) (1) Than, Rather than, Compared to. (2) Two, 2.

Dookh, ਦੁਖ (noun) Pain, Sorrow, Misery.

Doori, ਦੂਰਿ (Adj) Far, Distant.

Dosee, ਦੋਸੀ (noun) Guilty, Sinner.

Dosu, ਦੋਸੁ (noun) Guilt, Sin.

Du-aaray, ਦੁਆਰੇ (noun) At the doorway.

Du-aaru, ਦੁਆਰੁ (noun) Doorway, Gate.

Du-i, ਦੁਇ (adj) Both, The two....

Dukh, ਦੁਖ (noun) Pain, Sorrow, Misery.

Dukhu, ਦੁਖੁ (noun) Pain, Sorrow, Misery.

Eesaru, ਈਸਰੁ (noun) (1) God. (2) Shiva of Hindu trinity of gods.

Ehi, ਏਹਿ (pron) This, These

Eho, ਏਹੋ (pron) This, Just this (emphatic).

Ehu, ਏਹੁ (pron) This.

Ek, ਏਕ (noun) One.

Eka, ਏਕਾ (adj) One, The one.

Eko, ਏਕੋ (adj) Just One, Only One, Unchanged.

Eku, ਏਕੁ (noun) One, God. *Also see "Iku".*

Eta, ਏਤਾ (adj, masc) This much, So much.

Etay, ਏਤੇ (adj, pl) This many.

Etee, ਏਤੀ (adj, fem) This much, So much.

Etu, ਏਤੁ (prov) Such, Like so, Such a....

Evaddu, ਏਵਡੁ (adj) This much great or immense, So big.

Evae, ਏਵੈ (noun) Thus, This way.

Feri, ਫੇਰਿ (int) (1) Then, So. (2) Again.

Firaahi, ਫਿਰਾਹਿ (verb) Dwell on, Live in.

Firi, ਫਿਰਿ (adv) Again.

Furmaa-ay, ਫੁਰਮਾਏ (verb, past tense) Uttered, Proclaimed. (A high order of respect is implied).

Furmaannu, ਫੁਰਮਾਣੁ (noun) An order, Mandate, Command, Proclamation.

Gaah, ਗਾਹ (noun) Depth, Profundity, Search for....

Gaavaara, ਗਾਵਾਰਾ (noun) Of or relating to unwise peasantry.

Gaavaaru, ਗਾਵਾਰੁ (noun) Peasant, An unwise person.

Gaavae, ਗਾਵੈ (verb) Sings.

Gaavahi, ਗਾਵਾਹਿ (verb) Sings. *Same as Gaavae.*

Gaavani, ਗਾਵਨਿ (verb, pl) Sing. *See "Gaavahi".*

Gaavann-haaray, ਗਾਵਣਹਾਰੇ (verb, pl.) Singers.

Gaavee-ae, ਗਾਵੀਐ (verb) To sing, To sing in praise of..., To proclaim.

Ga-ay, ਗਾਏ (verb, pl, past) Went, Happened to.

Gala, ਗਲਾ (noun, pl.) Tales, Stories.

Galvaddh, ਗਲਵਢ (verb or adj) Decapitate, Cut throat.

Gannat, ਗਣਤ (verb, adj) Count, Number of....

Garanth, ਗਰੰਥ (noun) A (any) big and important book - Usually of religious writings, *Granth*.

Gati, ਗਤਿ (adj, fem) (1) Condition, State of mind, (2) Status in the afterworld, (3) Velocity, speed.

Ga-i-aa, ਗਇਆ (adj) Went, After being gone, Be at

Geet, ਗੀਤ (noun) Song.

Gerra, ਗੇੜਾ (noun or verb) Rounds, Circle, Moving in circles, Trip.

Ghaali, ਘਾਲਿ (verb) Vanquish, Overcome.

Ghaarrati, ਘਾੜਤਿ (verb) Sculpt, Make, Create.

Ghari, ਘਰਿ (noun) Home, House.

Gharree-ae, ਘੜੀਐ (verb, pl) Sculpt, Make, Create

Gharree-ahi, ਘੜੀਅਹਿ (verb, pl) Sculpt, Make, Create. *Same as 'Gharree-ae'.*

Gharu, ਘਰੁ (noun) Home, House.

Ghati, ਘਟਿ (noun) (1) Human body, Human heart, Bosom, (2) A vessel.

Ghati Ghati, ਘਟਿ ਘਟਿ (noun, pl.) Every human heart.

Ghor, ਘੋਰ (adj.) Extremely, of high degree, totally.

Gi-aan, ਗਿਆਨ (noun) Knowledge, Enlightenment.

Gi-aani, ਗਿਆਨਿ (noun) Knowledge, Enlightenment.

Gi-aanu, ਗਿਆਨੁ (noun) Knowledge, Enlightenment.

Giraha, ਗਿਰਹਾ (noun) Home, House.

Gopee, ਗੋਪੀ (noun) Maidens of Vrindaavan who were Lord Krishna's playmates.

Gorakhu, ਗੋਰਖੁ (noun) Vishnu of Hindoo trinity of gods – the Preserver.

Govind, ਗੋਵਿੰਦ (noun) Another name of Krishna.

Gunn, ਗੁਣ (noun) Quality, Property, Attributes, Merits. *Also see Gunnu.*

Gunna, ਗੁਣਾ (noun) Of or About the attributes, Qualities, Merits

Gunnu, ਗੁਣੁ (noun) Quality, Merit, Virtue. *Also see Gunn.*

Gunnee, ਗੁਣੀ (noun) One with noble attributes, Virtuous.

Gunnvanti-aa, ਗੁਣਵੰਤਿਆ (noun) To or of the noble ones, To or of the Virtuous ones. *See Gunnu.*

Gur, ਗੁਰ (noun) Guru.

Gura, ਗੁਰਾ (noun) Guru has (... an 'action' by Guru...), (to, of ...) Guru.

Guru, ਗੁਰੁ (noun) (1) Guru, Teacher, Mentor, Master, God. (2) Great, Big(ger), Large(r), As *opposed to (antonym of) Laghu = small, diminutive.*

Gur-mukhi, ਗੁਰਮੁਖਿ (noun) Guru's countenance, face or visage, God.

Guroo, ਗੁਰੂ (noun) Guru, Teacher, Mentor, Master, Great, God. *Same as Guru.*

Haadara, ਹਾਦਰਾ (adj) Present, Manifest, Evident.

Haath, ਹਾਥ (noun, verb) Hand, To receive, To get, To accomplish.

Hadoori, ਹਦੂਰਿ (noun) (1) The Master, The Supreme One, God. *Persian: Hudoor or Hujoor = master.* (2) In the presence of the Master.

Hae, ਹੈ (verb) is.

Haraamkhor, ਹਰਾਮਖੋਰ (noun) Ungrateful (person), One who betrays his benefactor.

Hati-aa, ਹਤਿਆ (verb) Murder.

Hathi, ਹਥਿ (noun) Hand.

Hathee-aaru, ਹਥੀਆਰੁ (noun) (1) Weapon, Arms. (2) Tool.

Hathu, ਹਥੁ (noun) Hand.

Ha-u, ਹਉ (pron) I.

Haumae, ਹਉਮੈ (noun) Conceit, Arrogance, Egotism.

Hee, ਹੀ (*) So too. (There is no exact equivalent in English, it adds emphasis for the expression).

Ho-aa, ਹੋਆ (verb) Happen(ed), Come into being, Born.

Ho-i, ਹੋਇ (verb) Happen, Happens.

Ho-ay, ਹੋਏ (verb, pl.) To Happen, To come to existence, Birth.

Ho-ee,ae, ਹੋਈਐ (verb) To become, to be.

Ho-i, ਹੋਇ (verb) Happens, To have, To be able to. *Also see 'Ho-ay'*

Hohi, ਹੋਹਿ (verb) Happens, To have. *Also see 'Ho-ay'.*

Hor, ਹੋਰ (adj.) (1) More. (2) Other. (3) And.

Hori, ਹੋਰਿ (adj.) (1) More. (2) Other. (3) And.

Horu, ਹੋਰੁ (adj.) (1) More. (2) Other. (3) And.

Hosee, ਹੋਸੀ (verb) Shall happen, Will be.

Hovae, ਹੋਵੈ (verb) To have, Happens, Become.

Hova-ee, ਹੋਵਈ (verb, fem. future) Happens. Becomes.

Hovahi, ਹੋਵਹਿ (verb) Happens, Become. *Also see Hovae, ਹੋਵੈ.*

Hovanee, ਹੋਵਨੀ (verb) Be, Happen, Become.

Hovani, ਹੋਵਨਿ (verb, pl) Happen.

Hukam, ਹੁਕਮ (noun) Command, Will (Of God).

Hukamae, ਹੁਕਮੈ (noun) The command, The will (of God).

Hukamee, ਹੁਕਮੀ (noun) By command, By will, By Order, (of God).

Hukami, ਹੁਕਮਿ (noun) An order, A command, God's will.

Hukamu, ਹੁਕਮੁ (noun) An order, A command

Ik, ਇਕ ੧ (noun) One, Number or Numeral 1 (one), The.

Ikana, ਇਕਨਾ (noun) To ones..., To some....

Ikees, ਇਕੀਸ (pron) Same as, Merge in, Become one with....

Iki, ਇਕਿ (noun) Ones..., Some....

Iku, ਇਕੁ (noun) One, Only One, Just one. *See 'Ik'*

Ik-Oṅkaar, **ੴ** (noun) One God. *Refer to Ancient Indian and Sanskrit sound of "Oum".*

Ind, **ਇੰਦਰ** (noun) Indra. *This could be singular or plural depending on the use in a sentence. See Indu.*

Indaasanni, **ਇੰਦਾਸਨੀ** (noun) The throne or seat of Indra. *See Indu.*

Indu, **ਇੰਦੁ** (noun) Indra, the god of rain and ruler of "heaven" the kingdom of gods according to Indian (Hindu) mythology. *Also see Ind.*

Isnaanu, **ਇਸਨਾਨੁ** (noun) Bath. Bath at a holy place of pilgrimage.

Jaa, **ਜਾ** (pron) Who, The one who....

Jaa-ay, **ਜਾਏ** (verb) Can be, Has ability to..., Goes, happens.

Jaa-ee, **ਜਾਈ** (verb) To be able to..., (An extension to verbs, or a secondary verb in a sentence).

Jaahi, **ਜਾਹਿ** (verb) To go, To take along, Be able to, Happen.

Jaahu, **ਜਾਹੁ** (verb) Go. (Usually used as a secondary verb in a sentence).

Jaa-i, **ਜਾਇ** (verb) To go, To take along, To be, Be able to, Happen. *see 'Jaahi'.*

Jaanna, **ਜਾਣਾ** (adv., first person) (1) To know. (2) (verb) To go.

Jaannae, **ਜਾਣੈ** (adv., second or third person) To know, Knows, To recognize.

Jaannahi, **ਜਾਣਹਿ** (adv., second or third person) To know, Knows

Jaannay, **ਜਾਣੇ** (adv., second or third person) To know, Knows. *Same as Jaannahi.*

Jaannee-ae, **ਜਾਣੀਐ** (noun) To know, To understand, To accept.

Jaannee-ahi, **ਜਾਣੀਅਹਿ** (noun) ...see 'Jaannee-ae'.

Jaapae, **ਜਾਪੈ** (noun) Appears, Seems to be, Is Known.

Jaasee, **ਜਾਸੀ** (verb) Go, goes.

Jaati, **ਜਾਤਿ** (noun) Class, Caste, Status, Species.

Jaava, **ਜਾਵਾ** (verb) To be, Happen. *A secondary verb.*

Jagadees, **ਜਗਦੀਸ** (noun) Lord or Master of the Universe, God.

Jagatu, **ਜਗਤੁ** (noun) World, The entire human society.

Jagi, **ਜਗਿ** (noun) World, The human society.

Jagu, **ਜਗੁ** (noun) World.

Jam, **ਜਮ** (noun) Deity of death.

Jamaatee, **ਜਮਾਤੀ** (noun, pl.) Class, group or caste.

Jan, **ਜਨ** (noun) (1) Person, Human. (2) People, *Denotes a group or order when used as a suffix.*

Japu, **ਜਪੁ** (noun, or verb) Recite, Pray, Meditation, Recite repetitiously.

Jap, **ਜਪ** (noun) Meditation, Recitation of holy words. *See "Japu"*

Jasu, **ਜਸੁ** (noun) Fame, Praise.

Jatu, **ਜਤੁ** (noun) Continence, Virtue.

Jatee, **ਜਤੀ** (noun) Ascetic, Virtuous (person).

Javaahar, ਜਵਾਹਰ (noun) jewels, precious stone/s.

Jay, ਜੇ (conj) If.

Jee, ਜੀ, (pron) (1) Extension to a name or call expression to denote respect. (2) Life, Creature.

Jee-a, ਜੀਅ (noun) Creatures.

Jee-aa, ਜੀਆ (noun) Pertaining to creatures.

Jeebhau, ਜੀਭੋ (noun, pl) Tongues. *To enable to speak.*

Jeetay, ਜੀਤੇ (verb) by Winning.

Jeetu, ਜੀਤੁ (verb) Win.

Jeevanni, ਜੀਵਣਿ (adv) Live, Living, Alive.

Jeta, ਜੇਤਾ (adj, masc) As much, Entire.

Jetee, ਜੇਤੀ (adj, Fem) Entire, All of....

Jetee-aa, ਜੇਤੀਆ (adj, pl) Entire, Countless, measureless.

Jevadu, ਜੇਵਡੁ (adj) As great, as immense. *compared to....*

Ji, ਜਿ (con) The one.

Jholee, ਝੋਲੀ (noun) Part of the outer garment or scarf spread open as a pouch to receive charity, gifts or alms, a bag.

Jinasee, ਜਿਨਸੀ (adj) Kinds, types, classes, variety.

Jin, ਜਿਨ (pron) Those who..., That who..., The one/s who.

Jinee, ਜਿਨੀ (pron) Those who..., That who..., The one/s who.

Jini, ਜਿਨਿ (pron) Those who..., That who..., The one/s who.

Jis, ਜਿਸ (pron) The one who....

Jisu, ਜਿਸੁ (pron) The one who....

Jitu, ਜਿਤੁ (noun) (1) By ,By which, When, (2) The one.

Jiv, ਜਿਵ (pron) (1) The ones, Those who.... (2) Any way, Whichever way.

Jo, ਜੋ (pron) (1) Whatever, The one.... (2) if.

Jodh, ਜੋਧ (noun) Warriors, Brave warriors.

Jog, ਜੋਗ (noun) Yoga, Union (with the Eternal).

Jogee, ਜੋਗੀ (noun) A person who seeks union with God and lives a pious life. A person devoted to God, One who practices Yoga.

Jor, ਜੋਰ (noun) Strength, Power, Use of force.

Joru, ਜੋਰੁ (noun) Strength, Power.

Jug, ਜੁਗ (noun) An eon, A long period of time. *Sanskrit: Yuga = Any one of four periods of time into which the entire life of the universe is divided.*

Juga, ਜੁਗਾ (noun, pl.) Eons, Long astronomical times, eons

Jugantari, ਜੁਗੰਤਰਿ (noun) To ends of eons, Long span of time, for ever.

Jugati, ਜੁਗਤਿ (noun) A method, Way, Trick, Somehow, Beyond explaining. *Sanskrit: Yukti.*

Jugatee, ਜੁਗਤੀ (noun) By use of a method, By using machinations.

Jugu, ਜੁਗੁ (noun) Eon, (same as *Jug*).

Kaa, ਕਾ (conj) Of.

Kaadee-aa, ਕਾਦੀਆ (noun, pl.) Priests of Islam religion. Authors of Koran the Muslim holy book.

Kaagadi, ਕਾਗਦਿ (noun) Paper.

Kaa-i-aa, ਕਾਇਆ (noun) Body, Human body, A form.

Kaalu, ਕਾਲੁ (noun) (1) Death (as an entity). (2) god of death – Yama. (3) Time and its passage.

Kaan, ਕਾਨ (noun, singu or pl) (1) Krishna, (2) Ear.

Kaar, ਕਾਰ (verb) Do, An Action, Creation.

Kaaranni, ਕਾਰਣਿ (noun) Cause. Because of.

Kach, ਕਚ (adj.) Raw, Not mature, Imperfect.

Kae, ਕੈ (verb) After, With, Of, . *This is usually a secondary verb. For example, In ...Rakhaa-i kae.*

Kaha, ਕਹਾ (noun) Spoken Word, Described,

Kahae, ਕਹੈ (verb, third person) Say, Speak, Practice.

Kahahi, ਕਹਹਿ (verb) By saying, By speaking, by explaining.

Kahani, ਕਹਨਿ (verb, respectful, pl) Proclaim, Pronounce.,

Kahee, ਕਹੀ (verb, fem) Say, Said, Describe.

Kahanna, ਕਹਣਾ (verb) To say.

Kahani, ਕਹਨਿ (verb, respectful, pl) Say, State, Expound.

Kahanni, ਕਹਣਿ (verb) Say, tell. *Same as 'Kahani'*

Kahi, ਕਹਿ (verb) Say, Tell.

Kahi-aa, ਕਹਿਆ (noun) To say, T explain, To understand.

Kahi-ae, ਕਹਿਐ (verb, pl.) Say, Speak. Describe.

Kahi-ani, ਕਹਿਅਨਿ (verb, pl, third per) Say, speak. *May imply "sing"*.

Kalaam, ਕਲਾਮ (noun) A Poem, A highly acclaimed writing.

Kalam, ਕਲਮ (noun) Pen, A writing instrument.

Kamaahi, ਕਮਾਹਿ (verb) To earn, gain, profit (either positive or negative).

Kaparru, ਕਪੜੁ (noun) Cloth, Clothing.

Kaparra, ਕਪੜਾ (noun) (1) Cloth, Fabric, (2)The human body/form.

Karaaray, ਕਰਾਰੇ (adj., pl.) Extreme, Superlative, Strong.

Karae, ਕਰੈ (verb) Does, Do.

Karahi, ਕਰਹਿ (verb) Does, Do.

Karam, ਕਰਮ (noun) (1) Karma, Destiny based on actions-present and in previous lifetimes. (2) Action. (3) Kindness.

Karam Bhoomee, ਕਰਮ ਭੂਮੀ (noun) Field of Action, Land of action.

Karama, ਕਰਮਾ (noun, pl.) Karma. *Sanskrit: Karma. See Karam.*

Karamee, ਕਰਮੀ (adv) By or through karma, Through actions, *Sanskrit: Karma.*

Karami, ਕਰਮਿ (noun) Karma, Action

Karamu, ਕਰਮੁ (noun) Karma, Action.

Karanna, ਕਰਣਾ (verb) To do.

Karannae, ਕਰਣੈ (verb) To do, To act, By doing.

Karani, ਕਰਨਿ (verb) Do. *A verb extension to primary verb.*

Karannae, ਕਰਣੈ (verb) Doings, Actions, Acts of Creation.

Kararra, ਕਰੜਾ (verb) Hard, Tough, Formidable.

Karasee, ਕਰਸੀ (verb) Does.

Karata ਕਰਤਾ (noun) Creator, God.

Karatay, ਕਰਤੇ (noun) (of, to, by) Creator, God.

Karay, ਕਰੇ (verb) Does, To do.

Karehi, ਕਰੇਹਿ (verb) Do.

Karee, ਕਰੀ (verb, first person) to do.

Kari, ਕਰਿ (verb) (1) To do, By doing, (2) Being, By being.

Kari Kari, ਕਰਿ ਕਰਿ (verb) While doing, While creating, After creating.

Kateba, ਕਤੇਬਾ (noun) The Semitic scriptures including Koran and Bibles.

Kathae, ਕਥੈ (verb) Says, Explains, Describes.

Kathana, ਕਥਨਾ (verb) To say, To explain.

Kathanay, ਕਥਨੇ (verb, pl) To say, To explain.

Kathanu, ਕਥਨੁ (noun) Speech, Verbiage.

Kathee, ਕਥੀ (verb-past, noun) Said, Spoken, A saying, An explaining. Something that was said.

Kathee-aa, ਕਥੀਆ (verb, pl) Said, Explained, Described.

Kathi, ਕਥਿ (verb) To speak, To say.

Kau, ਕਉ (prep) To.

Kaunnu, ਕੌਣੁ (adj) Who, Which?

Kavaa-u, ਕਵਾਉ (noun) Spoken word, A Proclamation, Pronouncement.

Kavann, ਕਵਣ (noun) Who, Which, What? *See Kaunnu.*

Kavannu, ਕਵਣੁ (adj) Which, What, Who? *Also see Kavann.*

Kay, ਕੇ (noun, pl.) (1) Anyone (As a question it may mean No one). (2) Of, Belonging to, Relating to.

Kay-ee, ਕੇਈ (pronoun) Few, Rare.

Keha, ਕੇਹਾ (adj) What kind of...?

Kay-i, ਕੇਇ (pronoun) Someone, Individual.

Keta, ਕੇਤਾ (adj, masc) How much, How big? *By implication: beyond measure.*

Ketay, ਕੇਤੇ (adj, pl) How may? *It may imply beyond measure or count.*

Ketee, ਕੇਤੀ (adj, fem) How much, How big? *See "Keta".*

Ketee-aa, ਕੇਤੀਆ (Adj, pl) How many or How much. *By implication: many, Countless, Without limit.*

Keti-aa, ਕੇਤਿਆ (Adj, pl) How many or How much. *By implication: many, Countless, Without limit. Same as Ketee-aa.*

Kee, ਕੀ (prep, fem) Of.

Kee-aa, ਕੀਆ (prep, fem, pl) Of.

Keerati, ਕੀਰਤਿ (noun) Fame.

Keerree, ਕੀਰੀ (noun) Ant, A small insect, Anything very small for the purpose of comparison.

Keeta, ਕੀਤਾ (verb) Created, Done.

Keetay, ਕੀਤੇ (verb) (by) doing. Did, created.

Keetta, ਕੀਟਾ (noun, pl.) Insects.

Keettu, ਕੀਟੁ (noun) Insect.

Khaahee, ਖਾਹੀ (noun) Hungry, The one who desires.

Khaahi, ਖਾਹਿ (verb) Eats, Receives.

Khaahu, ਖਾਹੁ (verb) To eat.

Khaa-i, ਖਾਇ (verb) Eat, Receive, *Sometimes an extension to a primary verb in the sentence.*

Khaa-iku, ਖਾਇਕੁ (noun.) The one who eats, The one who receives gifts.

Khaanee, ਖਾਣੀ (noun, pl) (1) Divisions, castes, (2) Treasures. (3) Resource, or Source of life: For example, "Khaanee Charray" refers to four sources of generation of life; from eggs—birds and reptiles, from womb—humans and other mammals, spontaneously—creatures like amoeba and bacteria, and from ground—plants and trees.

Khala, ਖਲਾ (1) (verb) stand, standing. (2) (noun) bellows of a blacksmith.

Khalaasee, ਖਲਾਸੀ (verb) Ends, To end.

Khand, ਖੰਡ (noun) Division, Region, continent, World, Realm.

Khanda, ਖੰਡਾ (noun, pl) (1) Regions, Worlds, (2) A double edged straight sword, A weapon.

Khandi, ਖੰਡਿ (noun) Division, Region, World, Realm. *Same as 'Khand'.*

Khapi, ਖਪਿ (verb) Consumed, tormented.

Kheh, ਖੇਹ (noun) Dust, Ash.

Khelae, ਖੇਲੈ (verb) Plays.

Khintha, ਖਿਥਾ (noun) A tunic or cloak worn by ascetics and clerics.

Ki, ਕਿ (noun) what.

Ki-aa, ਕਿਆ (pron) What.

Kichhu, ਕਿੱਛੁ (noun) The, That, Some, Little. *For example, 'Jo Kichhu' = Whatever, All That.*

Kisae, ਕਿਸੈ (Pronoun) Who, To whom, Whoever.

Ki-u, ਕਿਉ (adv) How? Why?

Kiv, ਕਿਵ (adv) How?

Ko, ਕੋ (noun) The ones, Someone, Anyone, Are.

Kodd, ਕੋਡ (noun or adj) (1) Ten millions, see *Koti* (2) Miracle, Divine experience.

Ko-ee, ਕੋਈ (noun) Any, Whatever, Whoever, Someone.

Koi, ਕੋਇ (noun) Anyone, Individual/s, Someone. *Sabhu Koi = Everyone, All the people.*

Koorrae, ਕੂੜੈ (noun) Of or relating to falsehood.

Koorray, ਕੂੜੇ (noun) in falsehood.

Koorree, ਕੂੜੀ (noun, pl) Liars, Hypocrites.

Koorri-aar, ਕੂੜਿਆਰ (noun) Liars, Prevaricators.

Kootu, ਕੂਤੁ (noun) To Estimate, To guess.

Kotee, ਕੋਟੀ (noun) Of Millions. *Sanskrit: Koti = 10,000,000.*

Koti, ਕੋਟਿ (noun, pl.) Tens of millions, A large number. *Sanskrit: Koti = 10,000,000.*

Ku-aaree, ਕੁਆਰੀ (noun, fem.) Virgin, Chaste, Unmarried.

Kudarati, ਕੁਦਰਤਿ (noun) Nature.

Kuraannu, ਕੁਰਾਣੁ (noun) The Muslim Holy book, "Koran".

Laa-ay, ਲਾਏ (verb) To do, to bring together, To assemble.

Laagae, ਲਾਗੈ (verb) To get (involved in or immersed in...).

Laa-i, ਲਾਇ (verb) Be, To maintain ..., To keep doing.... *This may be a secondary verb in a sentence implying continuity.*

Lae, ਲੈ (verb) Take, (Asking) To take (away).

La-ee, ਲਈ (verb) to get, gets, happens. *Usually this is a secondary verb in a line or sentence.*

La-ee-ae, ਲਈਐ (verb) Take, Do. *Often used as a secondary verb.*

Laeday, ਲੈਦੇ (noun) The recipient. The ones who receive (gift).

Lakh, ਲਖ (noun) One hundred thousand, 100,000, A large number. *Sanskrit: Laksha=100,000.*

Lakhu, ਲਖੁ (noun) One hundred thousand, *Same as Lakh.*

Lay-i, ਲੇਇ (verb) To Take, Takes.

Lekha, ਲੇਖਾ (noun) (1) A Writing, A written word or text. (2) Destiny, Kismet.

Lekhay, ਲੇਖੇ (verb) (1) By writing, upon writing, (2) Karma, Kismet.

Lekhu, ਲੇਖੁ (noun) A writing, The text. (verb) Wrote.

Likhani, ਲਿਖਨਿ (verb) To write.

Likhannu, ਲਿਖਣੁ (noun) To Write.

Likhannhaaru, ਲਿਖਣਹਾਰੂ (noun) (1) Writer, Able to write. (2) The one who writes the destiny – God.

Likhay, ਲਿਖੇ (verb, past tense) Wrote, Written.

Likhi, ਲਿਖਿ (noun) Written, Write. "Likhi Likhi" means while writing or after writing.

Likhi-aa, ਲਿਖਿਆ (verb) Wrote, Written, Has Written.

Likhee-ae, ਲਿਖੀਐ (verb, first per.) Write.

Liv, ਲਿਵ (noun) Concentration, meditation upon..., Love, State of trance with thoughts of the object of love. *Sanskrit: Lipsaa.*

Lo-a, ਲੋਅ (noun) Earth, A world. *Sanskrit: Lok = A world.*

Lo-i, ਲੋਇ (noun, pl.) Earth, World, Planet.

Maa-ee, ਮਾਈ (noun) Mother.

Maahi, ਮਾਹਿ (prep) In.

Maahu, ਮਾਹੁ (noun) Month.

Maali, ਮਾਲਿ (noun) Material things, Valuable possessions, Wealth.

Maalu, ਮਾਲੁ (noun) Material things, Valuable possessions, Wealth.

Maannik, ਮਾਣਿਕ (noun) Jewel, Precious stone/s, Jeweler.

Maanu, ਮਾਨੁ (noun) Recognition, Honour, Respect.

Maar, ਮਾਰ (verb) Kill, Destroy.

Maaragi, ਮਾਰਗਿ (noun) Path, Way.

Maa-i-aa, ਮਾਇਆ (noun) Illusion, Incomprehensible, Mundane, Goddess mother-Durga.

Maata, ਮਾਤਾ (noun) Mother.

Maaya, ਮਾਯਾ (noun) Illusion, , Fickle wealth. (*Sanskrit, Hindi, Punjabi*).

Machh, ਮਛ (noun) Middle region. The world or earth – between heaven and nether region. *Hindi and Sanskrit: Madhya.*

Mae, ਮੈ (pron) I, Me.

Magu, ਮਗੁ (noun) Path, Way. *Sanskrit/Hindi: Maarg.*

Mahaabal, ਮਹਾਬਲ (noun) Very strong (person), man with great strength. *Maha = great, Bal = strength.*

Mahatu, ਮਹਤੁ (adj) Great, Greatness.

Mahes, ਮਹੇਸ (noun – singu or pl) Shiva – one of the Indian (Hindu) trinity of gods.

Mahi, ਮਹਿ (prep) In, Within, Among.

Mahima, ਮਹਿਮਾ (noun) Praise, Glory.

Mali, ਮਲਿ (noun) Filth, Excrement.

Malu, ਮਲੁ (noun) Filth, Excrement.

Malechh, ਮਲੇਛ (noun), Impure person, A person whose mind is filled with filth, A person with evil intent, Unintelligible. *Hindi: M'lechh = desire or desirous of filth (Malu = excrement+ Ichha = desire).*

Man, ਮਨ (noun) Mind.

Manae, ਮਨੈ (noun) By Believing, By faith in God.

Manahu, ਮਨਹੁ (noun) Mind. From mind

Manay, ਮੰਨੇ (noun) Believer, Devotee of God.

Manddal, ਮੰਡਲ (noun) Region, Continents, Group of stars. *May be interpreted as galaxy.*

Mandu, ਮੰਦੁ (adj.) Bad, Mean. *Hindi and Panjaabi: Manda = Inferior, Bad, Slow.*

Mangahi, ਮੰਗਹਿ (verb) beg/s for, ask/s for.

Manganni, ਮੰਗਣਿ (adv, pl.) Beg, Ask for, beseech.

Mani, ਮਨਿ (noun) Mind, In the mind, To accept. *Same as 'Man'.*

Mani-aa, ਮੰਨਿਆ (verb) Accept, believe.

Mani, ਮੰਨਿ (1) (noun) Mind, In the mind. (2) (verb) accept, to agree.

Mantu, ਮੰਤੁ (verb) To like, To favor.

Manu, ਮਨੁ (noun) Mind. *Same as Mani.*

Marahi, ਮਰਹਿ (verb) Dies.

Maranni, ਮਰਣਿ (verb or noun) Die, Death.

Masakati, ਮਸਕਤਿ (noun) Hard work, Labor, Toil, Hardship.

Mati, ਮਤਿ (noun) (1) Mind. (2) Wisdom, Enlightened thoughts.

Mauni, ਮੌਨਿ (Adj) Silent, (noun) Silence, Quiet.

Maya, ਮਯਾ (noun) Illusion, (1) Mercy, Compassion. (2) Fickle wealth. (*Sanskrit, Hindi, Punjabi*).

Mer, ਮੇਰ (noun) Mountain. (*Sanskrit: Meru = mountain*).

Milai, ਮਿਲੈ (noun) Get, Receive.

Mohani, ਮੋਹਨਿ (verb) Charm, Attract.

Mohannee-aa, ਮੋਹਣੀਆ (noun, pl.) Attractive damsels.

Mokhu, ਮੋਖੁ (noun) Heaven, Salvation, Nirvana.

Moorakh, ਮੂਰਖ (noun, adj.) Fool, ignorant.

Moorati, ਮੂਰਤਿ (noun) Image, a picture, statue, like....

Moot, ਮੂਤੁ (noun) Urine.

Muh, ਮੁਹ (noun) Mouth.

Muhau, ਮੁਹੌ (noun) By mouth. *Refers to speaking.*

Muhi, ਮੁਹਿ (noun) Mouth.

Mukaru, ਮੁਕਰੁ (verb) Deny, Disown.

Mukh, ਮੁਖ (noun) Mouth.

Mukhi, ਮੁਖਿ (noun) Mouth, By (word of) mouth, By speaking.

Muni, ਮੁਨਿ (noun) An ascetic, A pious and learned person who acquired the status through extreme self-control and devotion to God. A *Rishi*.

Munda, ਮੁੰਦਾ (noun) An ear-ring usually worn by ascetics in India.

Na, ਨ (pron) No, Not.

Naa, ਨਾ (pron) Not, Don't.

Naad, ਨਾਦ (noun) A loud harmonious sound, The eternal cosmic sound according to Indian philosophy.

Naadañ, ਨਾਦੈ (noun) A loud harmonious sound, The eternal cosmic sound according to Indian philosophy. *Same as it appears in Sanskrit. Hindi: 'Naad'.*

Naa-ee, ਨਾਈ (noun) (1) Salutation by Bowing, By (good or famous) name. (2) Barber.

Naahi, ਨਾਹਿ (adv.) No, Not.

Naahee, ਨਾਹੀ (adv.) No, Not.

Naai, ਨਾਇ (noun) (1) Name, His (God's) Name, (2) Bath, Shower.

Naal, ਨਾਲ (prep) With.

Naalay, ਨਾਲੇ (prep, pl) With.

Naali, ਨਾਲਿ (prep) With.

Naam, ਨਾਮ (noun) Name.

Naamu, ਨਾਮੁ (noun) Name. *God's name.*

Nanak, ਨਾਨਕ (proper noun) Guru Nanak, a name. *Guru Nanak was given this name because he was born while his mother was at her parents' house, or the baby's "Naanakay".*

Naanaku, ਨਾਨਕੁ (proper noun) Guru Nanak. *See Nanak.*

Naasu, ਨਾਸੁ (noun) Destruction, Termination, Annihilation.

Naath, ਨਾਥ (noun) (1) A master, A spiritual guide, (2) An Owner, Husband.

Naathu, ਨਾਥੁ (noun) (1) A master, A spiritual guide, (2) An Owner, Husband.

Naathee, ਨਾਥੀ (noun) Ownership.

Naa-u, ਨਾਉ (noun) (1) Name, Holy name, God, (2) Bathe, Cleanse.

Naav, ਨਾਵ (noun) Name. *Same as Naa-u.*

Naava, ਨਾਵਾ (verb, first person) To take bath or shower.

Naavae, ਨਾਵੈ (adv) With or by the Name (of God).

Nadaree, ਨਦਰੀ (noun) (by/through) A glance, A look of kindness, Grace. *Persian, Urdu: Nazar = sight.*

Nadari, ਨਦਰਿ (noun) Sight, visible, Manifest, Grace.

Nadee-aa, ਨਦੀਆ (noun, pl) Rivers.

Nah, ਨਹ (adv) No, Not.

Nahee, ਨਹੀ (adv) No, Not.

Nar, ਨਰ (noun, masc) Man, Human.

Narind, ਨਰਿੰਦ (noun, masc) Lord of men, King, Monarch.

Nau, ਨੌ, ੯ (noun) Number or Numeral 9.

Nava, ਨਵਾ (adj) All nine, The nine.

Nerray, ਨੇਰੇ (adj) Near.

Neechu, ਨੀਚੁ (noun) Lowly, Of low caste.

Neesaannu, ਨੀਸਾਣੁ (noun) A symbol, A signal, A sign.

Nidhaanu, ਨਿਧਾਨੁ (adj) Treasure.

Nihaal, ਨਿਹਾਲ (adj) Satisfied, Ecstatic, Rapturous.

Nindak, ਨਿੰਦਕ (noun) A critic, A detractor, A defamer.

Niranjanu, ਨਿਰੰਜਨੁ (adj.) Formless, Without material substance, A Name of God, God.

Nirankaar, ਨਿਰੰਕਾਰ (noun) Without Shape or Form, A name of God, God.

Nirankaaru, ਨਿਰੰਕਾਰੁ (noun) Without Shape or Form, A name of God, God. *Same as Nirankaar.*

Nirbhau, ਨਿਰਭਉ (adjective) Fearless, Without Fear. *Nir- = without or devoid of, Bhau = fear.*

Nirgunni, ਨਿਰਗੁਣਿ (noun) (1) Ignorant, Without merit, Without virtue.

Nirvaeru, ਨਿਰਵੈਰੁ (adjective) Without malice or enmity. *Nir = without, and Vaer = animosity.*

No, ਨੋ (prep) To.

Ohi, ਓਹਿ (Pron) That, It.

Ohu, ਓਹੁ (Pron) That, It.

Oocha, ਊਚਾ (adj) High, Exalted.

Oochay, ਊਚੇ (adj) Of (regarding that which/who is...) High.

Ona, ਓਨਾ (pron) He, Him, Them.

Orrak, ਓੜਕ (noun) Up to the limit, Utmost, Maximum.

Othae, ਓਥੇ (adv) There.

Paa-ay, ਪਾਏ (verb) To find, To get. *Sometimes used as a secondary verb in a sentence.*

Paa-ee-aa, ਪਾਈਆ (verb) To find, To get, To learn.

Paa-ee-ae, ਪਾਈਐ (verb, pl) To find, To get.

Paa-ee-ahi, ਪਾਈਅਹਿ (noun) Receive.

Paahaara, ਪਾਹਾਰਾ (noun) Furnace, Hearth. *Used for melting and casting metals; for example, gold.*

Paahi, ਪਾਹਿ (adj) To be, to get. *Same as 'Paa-ay'.*

Paa-i, ਪਾਇ (verb) To get, To Be. *Same as 'Paahi'.*

Paa-i-aa, ਪਾਇਆ (verb) Received, Obtained, Created.

Paa-i-o, ਪਾਇਓ (verb) Got, Receive, Found.

Paal, ਪਾਲ (noun) Sail cloth, A curtain, A veil.

Paannee, ਪਾਣੀ (noun) (1) Water. (2) Liquid/s. (3) One of the five elements of what all material bodies were thought to be made of.

Paap, ਪਾਪ (noun) Sin.

Paapa, ਪਾਪਾ (noun, pl.) Sins.

Paapu, ਪਾਪ (noun) Sin, (same as 'Paap').

Paapee, ਪਾਪੀ (noun) (1) Sinner, Sinners, (2) By sinning. *See 'Punee' for antonym.*

Paaraavaaru, ਪਾਰਾਵਾਰੁ (noun) The extent, The limit.

Paarbatee, ਪਾਰਬਤੀ (noun) Consort of Shiva the god. *God addressed as a mother, female.*

Paat, ਪਾਤ (noun) Monarch, King. *See 'Paatisaah'.*

Paataal, ਪਾਤਾਲ (noun) A nether world, Nether region, The lower world. *Opposite of Aakaas or Aagaas = sky.*

Paataala, ਪਾਤਾਲਾ (noun, pl.) Numerous or countless nether regions. *See Paataal.*

Paatth, ਪਾਠ (noun, verb) Read, Recite, Lesson, Study or reading of religious texts.

Paatisaah, ਪਾਤਿਸਾਹ (noun) Master, Monarch, King, Sovereign.

Paatisaah, ਪਾਤਿਸਾਹੀ (noun) Kingship, Kingdom.

Paatisaahi, ਪਾਤਿਸਾਹ (noun) Master, King, Monarch.

Paatisaahibu, ਪਾਤਿਸਾਹਿਬੁ (noun) Great master, Master, King, Monarch.

Paatisaahu, ਪਾਤਿਸਾਹੁ (noun) Master, King, Monarch.

Paavae, ਪਾਵੈ (verb) Get, receive.

Paavahi, ਪਾਵਹਿ (noun) to get, to receive, To find.

Pachhuta-i, ਪਛੁਤਾਇ (verb, Third person) Repents, Regrets, Penitent, Feel remorse.

Paeru, ਪੈਰੁ (noun) Foot, Feet.

Pa-i-aalay, ਪਇਆਲੇ (adj) (in the...) Nether regions. *See "Paataal".*

Pakaa-ee, ਪਕਾਈ (adj.) Ripe, Mature, Accomplished.

Paleetee, ਪਲੀਤੀ (adj) Smeared with..., Covered with....

Panch, ਪੰਚ (noun) (1) Group of five (chosen) Counselors, A Counselor, A dignitary, A Mentor, An Enlightened person.

Pancha, ਪੰਚਾ (adv., pl) Of or belonging to Panch. *See Panch.*

Panchay, ਪੰਚੇ (noun) The Five masters, The Chosen Leaders.

Pandatee, ਪੰਡਤੀ (noun, pl.) The Pundits, The scholars, The learned ones.

Pandit, ਪੰਡਿਤ (noun) Pundit.

Panj, ਪੰਜ, ੫ (noun) Number or Numeral 5.

Panthee, ਪੰਥੀ (noun, pl.) (to, for, of, by, about) Paths, Religions.

Panthu, ਪੰਥੁ (noun) Path, Way, Religion.

Parae, ਪਰੈ (noun) Away, Far away, Yonder.

Parchandd, ਪਰਚੰਡ (adj) Fierce, Powerful, Ablaze.

Pardhaanu, ਪਰਧਾਨੁ (noun) Chief, Leader.

Pargattu, ਪਰਗਟੁ (noun) Present, Manifest, Appear, Visible, Extant.

Paree, ਪਰੀ (noun, fem) (1) Heavenly being, A fairy, (2) A beautiful and enchanting woman, (3) Feminine version of "Raag" according to Indian classical music, called "*Raagane*".

Par-hari, ਪਰਹਰਿ (verb) To give up, To stop.

Parrani, ਪੜਨਿ (verb, pl.) Read, Reading.

Parray, ਪੜੇ (verb, third person) Reads.

Parri, ਪੜਿ (noun or verb) Reading, By reading, To read.

Parateeti, ਪਰਤੀਤਿ (noun) Devotion, Piety.

Parvaann, ਪਰਵਾਣ (adj) Accepted, Acclaimed.

Parvaannu, ਪਰਵਾਣੁ (adj) Accepted, Acclaimed (same as Parvaann).

Parvaarae, ਪਰਵਾਰੈ (noun) Family, (of or, to) Family.

Pasaa-u, ਪਸਾਉ (noun) Spread, Vastness, Expanse, Limitlessness.

Pati, ਪਤਿ (noun) (1) Respect, Esteem, Respectability. (2) Master, Owner.

Patu, ਪਤੁ (noun) (1) Respect, Esteem, Respectability.

Pa-u-nnu, ਪਉਣੁ (noun) Wind, Breeze, Air.

Pavae, ਪਵੈ (verb) To get into, To merge into.

Pavahi, ਪਵਹਿ (verb) To get into, To merge into.

Pavann, ਪਵਣ (noun) (1) Air, wind, Breeze. (2) One of the five elements of what all material bodies were thought to be made of.

Pavannu, ਪਵਣੁ (noun) Wind, Breeze.

Pavarri-aa, ਪਵੜੀਆ (noun, pl.) Steps of a ladder, Ladder.

Peer, ਪੀਰ (noun) (1) A religious leader, An Ascetic (2) Pain, Distress.

Pi-aaru, ਪਿਆਰੁ (noun) Love, Affection.

Pichhae, ਪਿਛੈ (adv, adj) After, Afterwards, Later, Behind.

Pita, ਪਿਤਾ (noun) Father.

Pohi, ਪੋਹਿ (verb) (1) To hurt, To give pain, (2) A calendar month in winter, (3) To wander (in transmigration).

Pooja, ਪੂਜਾ (noun) Worship.

Pootu, ਪੂਤੁ (noun) Son, Offspring.

Prasaadi, ਪ੍ਰਸਾਦਿ (noun) Blessings, Benediction, Communion.

Puchhae, ਪੁਛੈ (verb) To ask, To inquire.

Punee, ਪੁਨੀ (noun) (about) Piety, Charity. (see '*Paapee*' for antonym).

Puraann, ਪੁਰਾਣ (noun) Purana, The Indian (Hindu) scriptures.

- Puraannu, ਪੁਰਾਣੁ (noun) Purana, The Indian (Hindu) scripture.
- Purakhu, ਪੁਰਖੁ (noun) Man, Person.
- Puri-aa, ਪੁਰੀਆ (noun, Plural)) Of, For or From Cities or towns.
- Raag, ਰਾਗ (noun) Song, or Songs, Forms of Indian classical music.
- Raahi, ਰਾਹਿ (noun) A path, A way, A course.
- Raahu, ਰਾਹੁ (noun) A path, A way, A course
- Raaja, ਰਾਜਾ (noun) King, Monarch.
- Raajaanu, ਰਾਜਾਨੁ (noun, pl) Of or belonging to Kings or Emperors.
- Raaji, ਰਾਜਿ (noun) Kingdom, Rule.
- Raamu, ਰਾਮੁ (noun) Rama, God.
- Raatee, ਰਾਤੀ (noun) Night, At Night, Nights.
- Raati, ਰਾਤਿ (noun) Night.
- Rachana, ਰਚਨਾ (noun) Creation.
- Rachaa-ee, ਰਚਾਈ (verb, fem) Created
- Raha, ਰਹਾ (adv) To continue..., To maintain..., To keep doing..., To stay.
- Rahahi, ਰਹਿਹਿ (verb) Be, To remain, remains.
- Rahay, ਰਹੇ (verb, past) Be, remain(ed), stay(ed).
- Rahannu, ਰਹਣੁ (verb) To be, To live, Exist.
- Rahi-aa, ਰਹਿਆ (verb) To be, Is, Continues, Resides in....
- Rajaa,ee, ਰਜਾਈ (noun) Wish, Will, Desire. *Persian: Raza.*
- Rakhaa-i, ਰਖਾਇ (verb) To take on (e.g. a good name...).
- Rakhay, ਰਖੇ (verb, past, pl.) Kept, Maintained.
- Rakhee, ਰਖੀ (verb, fem., past) Put, Kept, Set down.
- Rakhee-ae, ਰਖੀਐ (verb) To put, To give, To present.
- Rakheesar, ਰਖੀਸਰ (noun) An exalted ascetic and learned person. *Sanskrit and Hindi: Rishi+Eesar(god).*
- Rakhi-aa, ਰਖਿਆ (verb) Has kept, Has done, Has established.
- Rang, ਰੰਗ (noun) Color, Colors
- Rangee, ਰੰਗੀ (adj) Of (many) Colors.
- Rangee Rangee, ਰੰਗੀ ਰੰਗੀ (adj) Of (many many) Colors, Very colorful, Of great variety.
- Rangi, ਰੰਗਿ (noun) Color, Hue.
- Ranga, ਰੰਗਾ (noun) (of) Colors.
- Rasaalay, ਰਸਾਲੇ (adj, pl.) Ecstatic, Happy, Rapturous, Euphoric.
- Ratan, ਰਤਨ (noun) Jewel, Jewels. (adj.) Precious, Superior.
- Ratay, ਰਤੇ (Adj, pl.) Saguine, Absorbed by. *Sanskrit: Rakt = Blood.*

Rees, ਰੀਸ (noun) A desire to imitate, To emulate.

Ridhi, ਰਿਧਿ (noun) Wealth, Worldly treasures, Worldly powers.

Roop, ਰੂਪ (noun) Beauty.

Roopu, ਰੂਪੁ (noun) Beauty. *Same as Roop.*

Rutee, ਰੁਤੀ (noun) Season(s).

Ruti, ਰੁਤਿ (noun) Season.

Saaboosnu, ਸਾਬੂਣ (noun) Soap.

Saacha, ਸਾਚਾ (adj) True, Pure, God.

Saachee, ਸਾਚੀ (adj, fem) True.

Saachu, ਸਾਚੁ (adj, noun) True, Truth.

Saad, ਸਾਦ (noun) Desire, Craving, Taste.

Saadh, ਸਾਧ (noun) Ascetic, Hermit, Monk.

Saadhaaru, ਸਾਧਾਰੁ (noun) With, having support.

Saa-ee, ਸਾਈ (noun) Master, Lord, God.

Saah, ਸਾਹ (noun) King. *Persian: Shah.*

Saaha, ਸਾਹਾ (noun) Great king.

Saahib, ਸਾਹਿਬ (noun) Master, Mentor, God.

Saahibu, ਸਾਹਿਬੁ (noun) Master, God.

Saajay, ਸਾਜੇ (verb) Creates.

Saaji, ਸਾਜਿ (verb) To create, Creates, To make, Makes. *Sanskrit, Hindi: Srijan = To create.*

Saal, ਸਾਲ (noun) (1) House, Home. (2) Year. (1) *Hindi: Shaala = House or Home.*

Saalaah, ਸਾਲਾਹ (noun) Praise.

Saalaahce, ਸਾਲਾਹੀ (verb) To praise.

Saalaahi, ਸਾਲਾਹਿ (noun) Praise.

Saalaahu, ਸਾਲਾਹੁ (noun) Praise.

Saalaahann, ਸਾਲਾਹਣ (verb, pl) Praise, Glorify.

Saar, ਸਾਰ (noun) (1) Iron or steel – implied sword, (2) Essence, Meaning, (3) Importance, Worth, (4) Awareness.

Saaru, ਸਾਰ (noun) Meaning, Fact, Gist. *Same as 'Saar'.*

Saasat, ਸਾਸਤ (noun) Shastras the Indian (Hindu) scriptures.

Saathi, ਸਾਥਿ (pron) With, Accompany.

Sabadu, ਸਬਦੁ (adj) Word, Devine word or message.

Sabh, ਸਭ (adj) All.

Sabhana, ਸਭਨਾ (noun) Of All, Pertaining to all.

Sabhi, ਸਭਿ (adj) All.

- Sabhu, ਸਭੁ (adj) All, Everyone, Everything.
- Sach, ਸਚ (noun) True, Truth.
- Sach Khandd, ਸਚ ਖੰਡ (adj) The realm of Truth, Heaven
- Sacha, ਸਚਾ (adj) True, Holy.
- Sachay, ਸਚੇ (pronoun) The one that is True, God.
- Sachee, ਸਚੀ (adj, fem) True, Holy.
- Sachiaara, ਸਚਿਆਰਾ (noun, adj) Truthful, Honest, Without any falsehood, True knowledge.
- Sachi-aaru, ਸਚਿਆਰੁ (noun) The Truth.
- Sachu, ਸਚੁ (noun or adj.) Truth, True. *Sanskrit: Satya.*
- Sad, ਸਦ (adv) Always
- Sada, ਸਦਾ (noun) Always, For ever.
- Sagal, ਸਗਲ (pron) Entire, Complete, All of....
- Sahas, ਸਹਸ (noun) One thousand, A large number. *Sanskrit: Sahastra = 1,000.*
- Sahaji, ਸਹਜਿ (adj.) (1) Born or come into existence together, Together. (2) Effortless, Tranquil, Spontaneous(ly)
- Saebhañ, ਸੈਭੇ (noun) Manifest, Happens to be.
- Sakae, ਸਕੈ (verb) Is able to, Can.
- Sakahi, ਸਕਹਿ (verb) Is able to, Can.
- Salaamati, ਸਲਾਮਤਿ (adj.) Secure, Safe, Beyond Possibility of Harm.
- Saloku, ਸਲੋਕੁ (noun.) Ode, Song, A form of poetry.
- Samaadhee, ਸਮਾਧੀ (noun) Meditation, Trance.
- Samaa-ee, ਸਮਾਈ (adv) is in..., fills, Present in.
- Samaahi, ਸਮਾਹਿ (noun) Merge, Unite.
- Samaalay, ਸਮਾਲੇ (verb) Manages, Handles, Controls.
- Samund, ਸਮੁੰਦ (noun) Sea.
- Sanbandhu, ਸਨਬੰਧੁ (noun) Relationship.
- Sangi, ਸੰਗਿ (noun) With, By, Accompanied with.
- Sanjog, ਸੰਜੋਗ (noun) (1) Union (with God), (2) Coincidence.
- Sanjogu, ਸੰਜੋਗੁ (noun) (1) Union (with God), (2) Coincidence.
- Sansaaree, ਸੰਸਾਰੀ (noun) Of the mortal world, a householder, A family man, Creator of the world.
Brahma, one of the three gods of Hindu trinity. The other two are Vishnu – the provider and Shiva – the destroyer.
- Sansaaru, ਸੰਸਾਰੁ (noun) World, Mortal World.
- Santokhu, ਸੰਤੋਖੁ (noun) Contentment, Satisfaction.
- Santokhee, ਸੰਤੋਖੀ (noun) Contented person.

Sara, ਸਰਾ (noun) (1) Tenets, Principles, Ideals, (2) A house, A resting place, Inn.

Sarab, ਸਰਬ (adj) All.

Saram, ਸਰਮ (noun) (1) Effort, Work, Accomplishment. (2) Modesty, shyness. (3) Shame, Qualm, Conscience, Compunction, Inhibition. *Hindi: (1) Shram= hard work and Urdu: (2) Sharm=shame.*

Saramu, ਸਰਮੁ (noun) (1) Effort, Work. (2) Shame, Inhibition. *Same as 'Saram'.*

Sat, ਸਤ (noun) ੭ (noun) Number or Numeral seven (7).

Satee, ਸਤੀ (noun) A woman having absolute devotion to her husband and willing to die for or with him.

Sati, ਸਤਿ (adj. or noun) True, Truth, Absolute truth. *Sanskrit: Satyam. Also, God, by attribute.*

Satu, ਸਤੁ (noun) The Truth. *God, by attribute.*

Savaaray, ਸਵਾਰੇ (verb) Organize, Improve, Better.

Say, ਸੇ (pron) They, Those,

say-ee, ਸੇਈ (noun, pl.) Those, The (same) ones....

Sekh, ਸੇਖ (noun) An exalted person, A wise man, Sheikh.

Setee, ਸੇਤੀ (prep) With, Along With, Accompanied With.

Sev, ਸੇਵ (verb) To serve, Serving.

Sevak, ਸੇਵਕ (noun) Servant.

Sevi-aa, ਸੇਵਿਆ (adj) Served, Dedicated.

Seeta, ਸੀਤਾ (verb, past) (1) Sewn. (2) (adj) Cool. (3) Consort of Lord Rama in the epic of Ramayana.

Secto, ਸੀਤੋ (adj) Sewn.

Si, ਸਿ (verb) Was, Were.

Si-aanna, ਸਿਆਣਾ (noun, masc gender) Wise person.

Si-aannapa, ਸਿਆਣਪਾ (noun) Wisdom, Sagacity, Prudence, cleverness.

Sidh, ਸਿਧ (noun) An enlightened person, A divine being just less than a god, A prophet.

Sidha, ਸਿਧਾ (noun, pl) Enlightened persons, Person of great purity .

Sidhi, ਸਿਧਿ (noun) Supernatural powers as aquired by a Sidh, Ability to perform miracles.

Sifar, ਸਿਫਰ, ੦ (noun) Number or Numeral 0.

Sifatee, ਸਿਫਤੀ (verb, pl.) Praises.

Sifati, ਸਿਫਤਿ (verb) Praise.

Sikh, ਸਿਖ (noun) (1) Lesson, Sermon, Teaching, (2) A disciple, A student, (3) A follower of Sikh religion. *Sanskrit: Shikshaa = lesson, Shishya = disciple.*

Simriti, ਸਿਮ੍ਰਿਤਿ (noun) Smriti, Some of the ancient Indian (Hindu) scriptures.

Sirajannahaaru, ਸਿਰਜਣਹਾਰੁ (noun) Creator, God. *Literally, the one who creates.*

Sirathee, ਸਿਰਠੀ (noun) The Universe, The creation. *Sanskrit: Srishti = Creation*

Siratthi, ਸਿਰਠਿ (noun) Creation, God's creation.

Siri, ਸਿਰਿ (noun) (on) (1) Head, mind, (2) Upon, By means of.

Si-u, ਸਿਉ (noun) With, Along With, By.

So, ਸੋ (noun) That, The one indicated.

Sochai, ਸੋਚੈ (verb) By thinking, As a result of thinking.

Sochee, ਸੋਚੀ (verb) Thinking, The process of thinking

Sochi, ਸੋਚਿ (noun) Thought, An idea.

So-ee, ਸੋਈ (noun) The same, The one (person). *Often used as reference to God.*

Sohae, ਸੋਹੈ (noun) Be appropriately dignified.

Sohahi, ਸੋਹਹਿ (verb) Resplendent, Look glorious, (Look) Dignified.

Sohani, ਸੋਹਨਿ (verb, pl) Resplendent, Becoming, Magnificent, (Look) Dignified.

So-i, ਸੋਇ (pron.) (1) Himself, Herself, Itself. (2) God. (3) That, The one.

Soor, ਸੂਰ (noun) (1) Brave (warrior). (2) Sun.

Soora, ਸੂਰਾ (noun, pl.) Brave men.

Sooti, ਸੂਤਿ (adj) Thread, Threaded, Controlled. *Threaded and prevented from scattering and going out of control.*

Soru, ਸੋਰੁ (noun) Noise, restlessness.

Su, ਸੁ (verb, singular) Was, Is, The one. *Also see Si.*

Su-aalihi, ਸੁਆਲਿਹੁ (noun) A treasure of Beauty, Extremely beautiful.

Su-asthi, ਸੁਅਸਥਿ (adjv) (1) Salutation, (2) Well being.

Sudhi, ਸੁਧਿ (noun) Knowledge, Enlightenment.

Suhaannu, ਸੁਹਾਣੁ (noun) Pleasant, Beautiful, Immaculate.

Sujha-ee, ਸੁਝਈ (verb) Remember, recall, Comes to mind.

Sukh, ਸੁਖ (noun) Comfort, Pleasure, Happiness.

Sukhu ਸੁਖੁ (noun) *See Sukh.*

Sultaan, ਸੁਲਤਾਨ (noun) King. *Arabic: Sultan.*

Sumaaru, ਸੁਮਾਰੁ (adj) Measure, Extent, Magnitude.

Suni-aaru, ਸੁਨਿਆਰੁ (noun) Goldsmith. *Sona = gold.*

Sunnanni, ਸੁਣਨਿ (verb) To hear, By hearing.

Sunnee, ਸੁਣੀ (verb) Listen to, Pay attention to.

Sunnee-ae, ਸੁਣੀਐ (verb) To hear, By hearing,.

Sunni, ਸੁਣਿ (verb) By hearing, Upon hearing, To hear.

Sunni-aa, ਸੁਣਿਆ (verb) Heard.

Sunni-ae, ਸੁਣੀਐ (verb, pl.) To hear, By hearing, Listening.

Sunni, ਸੁਣਿ (verb) Hear, By hearing, Upon hearing.

Sura, ਸੁਰਾ (noun) (1) Wine, An intoxicating – alcoholic liquor. (2) Heavenly beings – gods.

Suraga, ਸੁਰਗਾ (noun, pl.) Heavens, Paradises.

Suratee, ਸੁਰਤੀ (noun) By Consciousness, By awareness, Aware.

Surati, ਸੁਰਤਿ (noun) Consciousness, Awareness.

Suri, ਸੁਰਿ (noun) A god, Holy person. *Also see "Dev" and "Sura".*

Ta, ਤ (adv) Then, Therefore.

Taa, ਤਾ (pron) That (person or thing).

Taannu, ਤਾਣੁ (noun) Strength, Ability.

Taar, ਤਾਰ (noun) Uninterrupted, continuous.

Taaray, ਤਾਰੇ (verb) Bestow Salvation.

Taa-u, ਤਾਉ (noun) Heat, Warmth, Blaze. *Also Hindi and Punjabi: Taap = heat.*

Tae, ਤੈ (conj) and.

Talay, ਤਲੇ (adj) Under.

Tamaa-i, ਤਮਾਇ (verb) Desires, Wants

Tani, ਤਨਿ (noun) (of)Body, (of)Human body.

Tanu, ਤਨੁ (noun) Body, Human body.

Tap, ਤਪ (noun) Worship, Deep and prolonged meditation without regard to personal comfort.

Tapu, ਤਪੁ (noun) Worship, Deep and prolonged meditation. *Same as Tap.*

Taray, ਤਰੇ (verb) Get Salvation.

Tay, ਤੇ (adv) (1)On. Over. (2) Then. (3) They, Those (4) And.

Teerathi, ਤੀਰਥਿ (noun) A place of pilgrimage, A holy place.

Teerathu, ਤੀਰਥੁ (noun) A place of pilgrimage, A holy place. *Same as Teerathi.*

Teha, ਤੇਹਾ (adj) Like that, Similar to, Such.

Teray, ਤੇਰੇ (adj, Pl.) Yours.

Teree, ਤੇਰੀ (adj, fem) Yours.

Teta, ਤੇਤਾ (adj) Same as, As much as.

Tevadu, ਤੇਵਡੁ (adj) Just as, Likewise

Thaap, ਥਾਪ (verb) To establish, To install.

Thaapi, ਥਾਪਿ (verb) To establish, To install. *Same as Thaap.*

Thaapi-aa, ਥਾਪਿਆ (verb) Established, Installed, created.

Thaa-u, ਥਾਉ (noun) Place.

Thaav, ਥਾਵ (noun) Place, Places.

Thakay, ਥਕੇ (adj, pl.) Tired

- Thaki, ਥਾਕਿ (noun) Tired, To get tired.
- Thhaagay, ਠਾਗੇ (verb) Deceived, Beguiled.
- Thitee, ਥਿਤੀ (noun) Date – in a calendar.
- Thiti, ਥਿਤਿ (noun) Date – in a calendar.
- Til, ਤਿਲ (noun) Sesame seed. *By implication- a very small thing, little.*
- Tilu, ਤਿਲੁ (noun) Sesame seed. *Same as 'Til'.*
- Tin, ਤਿਨ, ੩ (noun) (1) Number or Numeral 3. (2) Theirs, Of them, Of Those, Them.
- Tini, ਤਿਨਿ (pron.) They, them.
- Tis, ਤਿਸ (noun) *Same as Tisu.*
- Tisae, ਤਿਸੈ (pron) To Him, To That.
- Tisu, ਤਿਸੁ (adv) (To, of) Him, Her, It, That, To God.
- Tithae, ਤਿਥੈ (pron) There.
- Titu, ਤਿਤੁ (adv) There, In it, In that.
- Tiv, ਤਿਵ (pron) They, The same (individuals)
- Tivae, ਤਿਵੈ (prov) That's how, That way.
- Too, ਤੂ (pron) You.
- Totti, ਤੋਟਿ (noun) Shortage.
- Ttaksaal, ਟਕਸਾਲ (noun) Mint. *Where coins are made.*
- Tthaak, ਠਾਕ (noun) An Obstruction, Obstacle or Barrier.
- Tthees, ਠੀਸ (noun) Hurt, Worry, Torment.
- Tudhu, ਤੁਧੁ (con) To you, For you.
- Tudhuno, ਤੁਧਨੇ (pron) To you.
- Tuhano, ਤੁਹਨੇ (con) To You. *Same as Tudhuno.*
- Tuli, ਤੁਲਿ (adj.) Equal to, Comparable to.
- Tulu, ਤੁਲੁ (noun, verb) Weight, Weigh, Comparison.
- Tuttahi, ਤੁਟਹਿ (verb) To break, To tear.
- Tuttae, ਤੁਟੈ (verb) To break, To tear. *Same as 'Tuttahi'.*
- Udaas, ਉਦਾਸ (adj.) Sad, Detached, Melancholy.
- Ujalay, ਉਜਲੇ (adj.) Bright, Glowing, White.
- Upaa-ay, ਉਪਾਏ (verb, pl.) Created.
- Upaa-ee, ਉਪਾਈ (verb, fem.) Created.
- Upades, ਉਪਦੇਸ (noun) Sermon, Teaching.
- Upari, ਉਪਰਿ (adj) Above, On, Up.

Utaree, ਉਤਰੀ (verb, Fem) Comes down, ...is removed, ...is eliminated.

Utarasu, ਉਤਰਸੁ (verb) Comes down, Comes Off, ...is removed, ...is eliminated.

Utamu, ਉਤਮੁ (noun) Good, Superior.

Utthi, ਉਠਿ (verb) (1) Be removed, Die, (2) Arise, get up.

Vaachae, ਵਾਚੈ (verb) Reads, Reads to a person or a congregation.

Vaah, ਵਾਹ (noun) Stream, Flow.

Vaajahi, ਵਾਜਹਿ (verb) Plays – musical notes.

Vaajay, ਵਾਜੈ (verb, pl.) (1) Play – musical notes. (2) Musical instruments.

Vaapaar, ਵਾਪਾਰ (noun) Business, Trade, Transaction.

Vaapaaree-ay, ਵਾਪਾਰੀਏ (noun, pl) Businessmen, Traders.

Vaar, ਵਾਰ (noun) (1) Times, Number of times. (2) Day of the week - like Monday, Tuesday....

Vaat, ਵਾਤ (noun) Story or talk of personal well-being.

Vaavann-haaray, ਵਾਵਣਹਾਰੇ (noun, pl) Musicians (who play musical instruments), Trumpeters.

Vaari-aa, ਵਾਰਿਆ (adj) Sacrificed, Dedicated.

Vadda, ਵਡਾ (adj, masc) Big, Large, Great.

Vaddee, ਵਡੀ (adj, fem) Big, Large, Great.

Vaddiaa,ee, ਵਡਿਆਈ (noun) Praise, Adoration.

Vaddiaa-ee-aa ਵਡਿਆਈਆ (noun, pl.) Adorations, Compliments, Praises.

Vaesantar, ਵੈਸੰਤਰ (noun) Fire.

Vakhaanni, ਵਖਾਣਿ (verb, pl.) (1) Define, Explain, (2) Happen.

Vakhatu, ਵਖਤੁ (noun) Time, Time of day.

Vakhi-aann, ਵਖਿਆਣ (verb) To explain, To expound, To interpret.

Varanee, ਵਰਨੀ (verb, first person) describe.

Varbhandd, ਵਰਭੰਡ (noun) Universe. Sanskrit: Brahmaandd.

Varbhandda, ਵਰਭੰਡਾ (noun) Universe. Sanskrit: Brahmaandd.

Vasae, ਵਸੈ (verb) Lives. As, lives in a house with family and tranquility.

Vasahi, ਵਸਹਿ (verb) Lives. Same as Vasae.

Ved, ਵੇਦ (noun) Veda(s), Devine knowledge.

Veda, ਵੇਦਾ (noun) Vedas (regarding or about...)

Vekaar, ਵੇਕਾਰ (adj) Useless, Without purpose.

Vekha, ਵੇਖਾ (verb, first per, present) To see.

Vekhae, ਵੇਖੈ (verb) Sees, Perceives.

Vekhanni, ਵੇਖਣਿ (verb, pl) To see, By seeing

Vedañ, ਵੇਦੇ (noun) Vedas.

Vekhae, ਵੇਖੇ (verb) Sees, Observes, Takes care of.

Vel, ਵੇਲ (noun) Time, Specific time.

Vela, ਵੇਲਾ (noun) A specific time, A period.

Veparawaahu, ਵੇਪਰਵਾਹੁ (adj) Without worries, Tranquil. *May imply God.*

Ves, ਵੇਸ (noun) Dress, Appearance.

Vesu, ਵੇਸੁ (noun) Dress, Appearance. *Same as 'Ves'.*

Veechaar, ਵੀਚਾਰ (noun, verb) Thought, Contemplate, To reflect on..., To consider.

Veechaaray, ਵੀਚਾਰੇ (verb, third per) Thinks, Contemplates

Veechaari, ਵੀਚਾਰਿ (noun, verb) Thought, Contemplate, To reflect on..., To consider. *Same as Veechaar.*

Veechaaru, , ਵੀਚਾਰੁ (noun, verb) Thought, Plan, Intent, Meditate. *Same as Veechaar.*

Veer, ਵੀਰ (noun) Brave.

Vees, ਵੀਸ (noun) Twenty (20).

Veesarahi, ਵੀਸਰਹਿ (verb) Forgets.

Vi-aa-ee, ਵਿਆਈ (verb, fem.) To marry, Join in marriage, (noun, fem) Spouse.

Vichaaray, ਵਿਚਾਰੇ (verb) Contemplate.

Vichi, ਵਿਚਿ (adj) In, Within, Inside.

Viddaannu, ਵਿਡਾਣੁ (noun) Wonder, Miracle.

Vidi-aa, ਵਿਦਿਆ (noun) Knowledge, Education.

Vigaasu, ਵਿਗਾਸੁ (noun, verb) To blossom, Growth, To glow, Effulgence.

Vigaarru, ਵਿਗਾੜੁ (verb) Distort, Spoil.

Vigasae, ਵਿਗਸੈ (verb) To blossom, To Effulge, Being resplendent.

Vijog, ਵਿਜੋਗ (noun) Separation, Pain of separation.

Vikhamu, ਵਿਖਮੁ (adj) Profound, difficult to comprehend.

Vinnaasu, ਵਿਣਾਸੁ (noun) Destruction, Ruination.

Vinnu, ਵਿਣੁ (adj.) Without.

Visari, ਵਿਸਰਿ (verb) To forget, To overlook.

Vurree, ਵੁੜੀ (adj) Fluent, A smooth flowing.

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